GURU BHAKTI YOGA

SWAMI SIVANANDA

A DIVINE LIFE SOCIETY PUBLICATION

GURU-BHAKTI YOGA

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Sri Swami Sivananda



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PUBLISHERS' NOTE

His Holiness Sri Swami Sivanandaji Maharaj did not write text books as such. The books he wrote were the outpourings of wisdom from his own direct realisation of the Truth.

From his books you will derive not only the benefit of his wisdom and knowledge of both practical and esoteric matters pertaining to Yoga, but also the power of his spiritual force.

Sri Swami Sivanandaji had a unique style—simple, direct and compelling. His books are not dull treatises on Yoga and philosophy, rather his enthusiasm and eagerness to help all is evident in every page, lifting the reader to new heights of understanding.

Sri Gurudev's great utterances about the need for a Guru to lead the aspirant along the path to God-realisation, and of the devotion that the aspirant should have towards his Guru, are scattered over a number of his works. That great disciple of Sri Gurudev, Sri Swami Satchidanandaji (Private Secretary to H.H. Sri Swami Sivanandaji Maharaj) felt the urge to compile Sri Swamiji's "sayings" on Guru and Guru Bhakti Yoga into a single volume. Guru Bhakti Yoga is the result.

May Sri Gurudev's Grace lead you to the Highest Realms of Immortality, Eternal Bliss and Supreme Peace.

—THE DIVINE LIFE SOCIETY

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1st November 1942

Dear Vivek,

Wisdom or Knowledge of the Self (Brahma-Jnana) never dawns upon the mind which is filled with greed, anger, lust and jealousy, which is under the control of desires and expectations and which is devoid of contentment.

Wisdom dawns only in a pure and calm mind.

Therefore purify your mind and develop serenity

Sivananda

GLORY OF GURU-BHAKTI YOGA

Just as Kirtan-Sadhana has been made the special Kali-Yuga Sadhana for quick God-vision, even so herein you have the New Yoga, a Yoga most eminently suitable for this age of doubt and scepticism, pride and egoism. It is Guru-Bhakti Yoga. This Yoga is marvellous. Its power is tremendous. Its efficacy is most unfailing. The true glory of Guru-Bhakti is indescribable. It is the Yoga par excellence for this age, which makes God appear here before you in flesh and blood and move with you in this very life. The hard Rajasic ego is the arch enemy of the Sadhaka. Guru-Bhakti Yoga is the surest and best Sadhana to destroy arrogance and to dissolve the vicious ego. Just as a particular deadly germ can be annihilated only by a certain specific chemical germicide, even so, to destroy Avidya and Ahankara, this unique Guru Bhakti-Yoga is the peerless specific. They are the gravest 'Mayacide' and 'egocide'. They become quite powerless and no longer afflict the fortunate soul who saturates himself with the spirit of Guru-Bhakti-Yoga. Blessed indeed is the man who earnestly takes to this Yoga; for he will obtain crowning success in all other Yogas. To him will accrue the choicest fruits of perfection in Karma, Bhakti, Dhyana and Jnana.

The qualification for taking to this Yoga is the simple trio of sincerity, faith and obedience. Be sincere in your aspirations for Perfection. Be not vague or half-hearted. Then have perfect faith in the one you have accepted as your Guru. Do not allow even so much as a shadow of doubt to approach you. When once you have reposed absolute faith in him, then know that what he instructs you is indeed for your highest good. Therefore, obey his word implicitly. Follow his teachings to the letter. Be earnest in doing thus, and take my word: you will attain Perfection; I assure you emphatically.

—Sivananda

EPISTLES ON GURU-BHAKTI

1

1st May, 1942

Blessed aspirants,

Do not argue. You will not gain anything. Sit before your spiritual preceptor or any Mahatma quietly and meditate. Let the soul speak to the soul. All your doubts will be cleared by themselves. You will have good spiritual experiences. You will experience ineffable Peace and a thrill of joy in your heart. This is the real way for attaining the goal of life.

Become a practical Yogi.

Sivananda

2

1st December, 1942

Maharani Swarnalata,

From a doctor you get a prescription. From two doctors you get consultation. From three doctors you get your own cremation.

Even so, if you have many Gurus you will be bewildered. You will be at a loss to know what to do. One Guru will tell you: "Do Soham Japa". Another will tell you "Do Japa of Sri Ram." A third Guru will tell you "Hear Anahata Sounds". You will be puzzled. Stick to one Guru and follow his instructions.

Sivananda

3

1st May, 1943

Beloved Mahadev,

Realisation cannot come to you as a miracle done by your Guru.

Lord Buddha, Lord Jesus, Rama Tirtha have all done Sadhana. Lord Krishna asks Arjuna to develop Vairagya and do Abhyasa. He did not say to him "I will give you Mukti now".

Therefore abandon the wrong notion that your Guru will give you Samadhi and Mukti. Strive, purify meditate and realise.

Sivananda

INTRODUCTION

Knowledge is subject-object relation. It is a process, and not being. All processes are movements brought about by an interaction of external stimuli and internal condition. The rise of knowledge in an individual is a mysterious process effected through such an interaction. No doubt, knowledge in its essential nature is universal and does not admit of any process. But by the rise of knowledge what is meant is not the existence of this transcendent awareness, but the process of the manifestation of it in the relative individual the highest knowledge is called Swaroopa-Jnana, knowledge of being as such. But the rise of knowledge in the Jiva is a relative act of the expression of this Swaroopa-Jnana through the Vritti of the Manas. Hence during the process of the rise knowledge takes the form of what is termed Vritti Jnana. Ana Vritti-Jnana is definitely a spatio-temporal condition of consciousness.

Vritti-Jnana is the same as psychological consciousness, whatever be the degree of its intensity, depth and expansiveness. Vritti-Jnana therefore cannot appear without the relation of the subject to an object. This relation is the coming together of the subjective and the objective processes in the universe. Every event is a commingling of two events or conditions, one acting as the subject and the other as the object. The spiritual aspirant may be considered from his point of view a subjective entity in which spiritual knowledge manifests itself by degrees. Now this manifestation of knowledge is really the reflection of the Transcendental Consciousness through the mind. which gradually increases its transparency by the process of self discipline and concentration. It is the difference in the degree of

transparency in the mind that is responsible for the difference that we notice in the degree of intensity of the manifestation of knowledge. As every event, in order to take place, requires an external agency, the aspirant is in need of a Guru to enable the manifestation of the knowledge within him. The disciple and the Guru are two complementary entities or bits of universal process acting on each other in a reciprocal manner. The factors that bring about the rise of knowledge in the disciple are the receptive capacity of the disciple and the consciousness-force of the Guru. There cannot be such a knowledge-interaction if the psychic condition of the disciple is not well-prepared and made ready to fit in with the nature of the entry of the consciousness of the Guru into it. This condition has to be fulfilled when any event in this universe takes place. No interaction of any kind can take place anywhere unless two complementary phases of universal process came together.

That knowledge can rise of its own accord from within by self-analysis and that an external Guru is not necessary at all is not a universally acceptable tenet. History has shown that the educational process is in great need of the intense activity of teachers in any branch of learning. If knowledge can naturally rise in everyone without any aid whatsoever there would be no need for schools, colleges and universities in the world. Even those who try to propound this misleading theory of the self-competency of the individual who can act independent of teachers are persons who have been trained by teachers. Yes; the effort on the part of the disciple or student is not, in any way, a small factor in the revelation of knowledge; it is as important as the need for instruction by a teacher. In this universe the subject and the object stand on the same level of reality, which fact is proved by the possibility of a mutual interaction of the two. There is no reaction between forces of different planes of consciousness,

though in the case of the action of the Guru it is possible that he may focus his higher consciousness through the medium of a lesser plane in which the disciple is placed, in order to bring about the required transformation in the mind of the latter. This process of the action of the Guru's consciousness is called Shakti-Sanchara or the descent of movement of the power of the Guru in the disciple. There are cases where Gurus have even done Sadhana for the evolution of the disciples by bringing about the purification of the mind of the disciples through direct intervention of a higher consciousness.

There are people who carp and say: "We can find out good and evil, right and wrong, truth and falsehood, by consulting our conscience. There is no need for an external Guru." It should be remembered that the conscience will not help a person in attaining to correct understanding unless he has reached the height of purity and desirelessness. The impure conscience cannot give right suggestion. The animal conscience cannot direct a person to spiritual knowledge. One's reason and intellectual convictions are tremendously influenced by one's subconscious and unconscious mind. The intellect, in most cases, acts as a mere tool in the hands of buried instincts and desires. The conscience of the individual speaks in accordance with his tendencies, proclivities, inclinations, education, habits, passions and the society in which he is placed. The conscience of a savage speaks a language entirely different from that of a civilised European. The Conscience of an African Negro speaks in a manner quite different from the one in which the conscience of an ethically developed Yogi of India does. The sense of duty ingrained in a clerk, a car-driver, a scavenger, a collector and a king is not the same. There are ten different consciences in ten different persons brought up in ten different conditions. Virochana thought for himself, took guidance from his conscience,

enquired for himself and came to the conclusion that body is the ultimate self. It should be remembered that the human consciousness is entangled in animal instincts, emotions and gross desires. The tendency of the mind of man is to move in this direction of sense and ego, and not towards higher knowledge. A complete surrender of personality to the Guru who is endowed with the highest realisation avoids such pitfalls on the path of Sadhana and takes the aspirant safely to the light that shines beyond the darkness of Samsara. Human reason and human conscience act in the manner in which they are trained, and as ordinarily they are accustomed to function in accordance with the laws of the appearance of the world and the objects of sense and of the cravings and the ambitions of the ego, they cannot be expected to take one spontaneously to the higher realms of spiritual knowledge.

Those who teach the theory that a Guru is not necessary and that each one should follow one's own reason and conscience forget the ostensible fact that they themselves take on themselves the role of the Gurus to those whom they teach the doctrine. They begin to command respect, adoration and worship as great teachers, though they teach that there is no need for a teacher. We know how the Buddha, for example, asked his disciples to think for themselves rationally and convince themselves for themselves in regard to the validity of the doctrine which he preached and not to accept anything by mere authority of his word. He did not propound the worship of any god, too. However, the result has been that he is being worshipped as a Great Guru and even a God. The teaching in regard to thinking for oneself and the denial of the need for a Guru naturally implies the acceptance, on the part of the taught, of the person who teaches as a Guru. It is found that the need for a Guru cannot be overcome in any walk of life. It is the nature of human experience to get effected by a process of subject-object interaction.

There is a feeling among some people in the West that the 'dependence' of the disciple on the Guru is a psychological bondage which according to the theory of psycho-analysis has to be got over. In this connection it has to be noted however that the relation of the disciple to the Guru is not the psychological dependence which psycho-analysis is familiar with but the surrender of personality to the care of a higher consciousness which includes and transcends the limited individualistic consciousness of the disciple. Further, the disciple's dependence on the Guru takes the form of a personal relationship only in the beginning, but in the end it becomes a veritable surrender of the individual to the universal. The Guru becomes a symbol of the Eternal. The patient's dependence on the psycho analyst ill no doubt a relationship from which the patient has to break himself away, for this dependence is brought about temporarily for the sake of bringing about a relief of tension in the mind of the patient. When the task is done, the dependence is broken and overcome and the patient becomes free and independent as before. But neither in the beginning nor in the end the relationship of the disciple to the Guru takes the shape of an undesirable dependence. It is dependence on the universal through and through. The Guru is taken not as a body or even as a personality but as a representation of the highest spiritual reality. Thus the dependence of the disciple on the Guru is a gradual process of self-purification on the part of the disciple and of his final attainment of the supreme Godhead.

There are some who often cite the instance of Yajnavalkya's dissociation of himself from his Guru Vaishampayana as an indication even in ancient times of the possibility of one's leading an independent spiritual life unrelated to any Guru other than oneself. It is true that Yajnavalkya disconnected himself from Vaishampayana, but this was not because he was not loyal to his Guru but because

the Guru was enraged at him and asked him to quit his Ashrama after returning to him whatever knowledge he had imparted. This, of course, created in Yajnavalkya a distrust towards all human Gurus, but he did not give up his search for a Guru. Instead of feeling that there is no need for having a Guru and that one can proceed for oneself independently along the spiritual path, he resorted to a superior Guru, the Sun-God Himself. There is no argument whatsoever in the behaviour of Yajnavalkya which can establish or demonstrate the undesirability of dedicating oneself to a Guru. And when Yajnavalkya acquired a fresh knowledge from the Sun-God, he was ready to impart it to the other disciples of his previous Guru at the request of the latter who is said to have been highly pleased later on at the tremendous strength and aspiration and courage which Yajnavalkya revealed in propitiating the Sun-God.

The highest Guru is God Himself Who reveals Himself in manifold forms through Nature. The universe in which we live is a great teacher of the lessons of life. Every event that occurs before our eyes presents itself before us as a deep lesson with deep significance in it, if only we would be alive to the manner in which Nature works. The universe is the body of God, and it operates in a very mysterious way embracing within its processes the whole gamut of experience, internal as well as external, subjective as well as objective. All that we sense, feel or understand is meant to bring about in us the necessary transformation required in our evolution towards the Supreme Being.

When the process of universal evolution is cut off from our individual consciousness, it goes by the name of mechanistic evolution which seems to drag all individuals with it by force and over which no individual seems to have any control. But when this evolution becomes a part and parcel of one's consciousness and is assimilated into one's consciousness it is

called the process of Yoga. Yoga is really the cosmic evolution envisaged by the human consciousness in its own Self and with which it has identified its own being. It may also be said to be a compression as it were of the whole scheme of a cosmic process in the human consciousness. When this is done, the surrender of the individual to the Will of God or the Law of the Supreme becomes so complete that all apparent conflict that is seen to exist between the operations of Nature and the ambitions of man vanishes altogether, and human aspiration becomes inseparable from Divine Will and the processes of the universe. This is the highest concept of the Guru, to which every aspirant has to rise, ultimately. The acceptance of a personal Guru is a preparation for and is one of the steps leading to the final absorption of the individual in the Universal. There are various stages in the development of the concept of the Guru and in the manner in which one surrenders oneself to the Guru. But in no stage of spiritual Sadhana can the need for the Guru be overlooked, for the Guru is a name applied to the different degrees in which the Absolute manifests Itself in relation to the aspirant endeavouring to realise it in his Self.

GURU GITA

Salutations, adorations, prostrations to Guru,
Guru is Brahma, Guru is Siva, Guru is Vishnu,
Guru is father Guru is mother, Guru is real friend.
Serve him with all Bhava, wet with Bhakti.
He will teach you Brahma Vidya, show the divine path.
Service of Guru is a great purifier.

WISDOM NECTAR

1. Remember God at all times.

2. Enquire 'who am I?' and realise the Self.

3. Make friendship with any one after studying him very carefully.

4. Do always virtuous actions.

5. Hear the wise words of great souls and follow them.

6. Do those actions that are pronounced to be right by the Shastras.

7. Don't make friendship with childish persons.

8. Move with the world tactfully. Adapt.

9. Give up bad company.

10. Don't talk much before great souls.

11. Avoid unnecessary discussions.

12. Don't exaggerate or concoct or twist when you talk.

13. Develop mercy and cosmic love.

14. Share what you have with others.

15. Good and bad, friend and enemy, pleasure and pain, virtue and sin are in the mind only.

16. Mind when purified by the removal of six passions becomes your Guru.

17. Patience, perseverance and vital will are indispensable for reaching the goal.

18. Purity of food leads to purity of mind.

19. Don't do any action harmful to anyone.

20. Guru is necessary to show you the path to peace.

—*Swami Sivananda.*

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GURU-BHAKTI YOGA

Chapter I

GURU-BHAKTI YOGA

The Limbs of Guru-Bhakti Yoga

1. Now then an exposition of Guru-Bhakti Yoga.

2. Guru-Bhakti Yoga is total self-surrender to Satguru.

3. The important eight limbs of the Guru-Bhakti Yoga are, (a) the real lasting aspiration to practise Guru-Bhakti Yoga; (b) absolute faith in the thoughts, words and actions of Satguru; (c) doing Sashtanga Namaskara with humility and repeating Guru's name; (d) perfect obedience in carrying out Guru's commands; (e) doing personal service to Satguru without expectation of fruits; (f) daily worshipping of the Lotus-Feet of Satguru with Bhav and devotion; (g) self-surrender or dedication of Tana, Mana and Dhana in the cause of divine mission of Satguru; (h) meditation on the holy feet of Satguru for obtaining his benign grace, and hearing his holy Upadesh and sincerely practising it.

4. Guru-Bhakti Yoga is a Yoga by itself.

5. It is not possible for an aspirant to enter the spiritual path that leads to the union with God unless he practises Guru-Bhakti Yoga.

6. He who understands the system of Guru-Bhakti Yoga Philosophy can only surrender to his Guru unconditionally.

7. The highest object of life, i.e., Self-realisation is achieved through the practice of Guru-Bhakti Yoga.

8. Yoga of Guru-Bhakti is the real safe Yoga which can be practised without any fear.

9. The essence of Guru-Bhakti Yoga lies in utter

obedience in carrying out the Guru's orders and translating his teachings in life.

The Aim of Guru-Bhakti Yoga

10. The aim of Guru-Bhakti Yoga is to free man from the thraldom of matter and fetters of Prakriti and make him realise his absolute independent nature, through complete surrender to Guru.

11. He who practises the Yoga of Guru-Bhakti can annihilate the egoism without any difficulty and he can very easily cross the quagmire of Samsara.

12. Guru-Bhakti Yoga bestows immortality and eternal bliss on one who practises it sincerely and regularly.

13. Practice of Guru-Bhakti Yoga gives peace and steadiness of mind.

14. Guru-Bhakti Yoga is the master-key to open the realm of elysian bliss.

15. The goal of life is to obtain the benign grace of Satguru by practising Guru-Bhakti Yoga.

Principles of Guru-Bhakti Yoga

16. With humility approach the adorable feet of Satguru. Do prostrations to the life-saving feet of Satguru. Take shelter under the Lotus-Feet of Satguru. Worship the sacred feet of Satguru. Meditate on the holy feet of Satguru. Offer the valuable gifts on the sanctifying feet of Satguru. Dedicate your life to the service of glorious feet of Satguru. Become the dust of the divine feet of Satguru. This is the secret of Guru-Bhakti Yoga.

17. Self-surrender to the sacred feet of Satguru is the very foundation of Guru-Bhakti Yoga.

18. All that is wanted of you is sincere and earnest effort in the path of Guru-Bhakti Yoga.

19. Devotion to Guru is the greatest factor in the practice of Guru-Bhakti Yoga.

20. Faith in the Guru is the first rung in the ladder of Guru-Bhakti Yoga.

21. The cream of the Guru-Bhakti Yoga is absolute (blind) faith in the thoughts, words and actions of the Brahma Nishtha Guru who is well-versed in the sacred scriptures.

Guru-Bhakti Yoga As a Science

22. The highest and the easiest Yoga to practice in this age is Yoga of Guru-Bhakti.

23. The greatest point in the philosophy of Guru-Bhakti Yoga is to identify the Guru with the Absolute.

24. The practical aspects of philosophy of Guru-Bhakti Yoga is to realise the oneness of Guru with his Ishta Devata.

25. Guru-Bhakti Yoga is not a system which can be taught by lectures or correspondence courses. The student should live under a preceptor for many years and lead a rigorous life of austerity, discipline, celibacy and practice of deep meditation.

26. Guru-Bhakti Yoga is the science of all sciences.

Fruits of Guru-Bhakti Yoga

27. Guru-Bhakti Yoga confers immortality, eternal bliss, freedom, perfection, perennial joy and everlasting peace.

28. The practice of Guru-Bhakti Yoga induces non-attachment and dispassion for worldly objects and bestows Kaivalya Moksha.

29. The practice of Guru-Bhakti Yoga will help the disciple to control the emotions and passions and will give him power to resist temptations and to remove the disturbing elements from the mind and make him fit to

receive Guru's Grace which takes him to the other shore of darkness.

30. Practice of Guru-Bhakti Yoga bestows immortality, supreme peace and perennial joy.

31. The practice of Guru-Bhakti Yoga will enable you to get rid of fear, ignorance, pessimism, confusion of mind, disease, despair, worry, etc.

Sadhana of Guru-Bhakti Yoga

32. Guru-Bhakti Yoga is the transformation of the ego sense which consists in transmutation of individual feeling, willing, understanding, determining into infinite Consciousness.

33. The Sadhanas laid down in the Guru-Bhakti Yoga are very simple and sure ways to take to the other shore of fearlessness.

34. Guru-Bhakti Yoga is a method of strict discipline achieved through the grace of Guru.

35. Service of Guru without expectation of fruits and ever increasing devotion to the Lotus-Feet of Guru is the integral Sadhana according to the Guru-Bhakti Yoga system of philosophy.

36. He who practises Guru-Bhakti Yoga without ethical perfection devotion to Guru, etc., cannot obtain the grace of Guru.

Importance of Guru-Bhakti Yoga

37. Guru-Bhakti Yoga is the foundation of all other Yogas, viz., Karma Yoga, Bhakti Yoga, Raja Yoga, Hatha Yoga, etc.

38. He who has turned his face from the path of Guru-Bhakti Yoga goes from death to death, from darkness to darkness and ignorance to ignorance.

39. Practice of Guru-Bhakti Yoga offers a clear definite path for the realisation of the highest end of life.

40. Practice of Guru-Bhakti Yoga is open to one and all. All great souls, all master-minds have done great work through the practice of Guru-Bhakti Yoga.

41. Guru-Bhakti Yoga includes all other Yogas. Without taking recourse to Guru-Bhakti Yoga nobody can practise other Yogas which are hard to tread.

42. Guru-Bhakti Yoga school of thought gives great importance to obtaining Guru Kripa through Acharyopasana.

43. Guru-Bhakti Yoga is as old as Vedic and Upanishadic time.

44. Guru-Bhakti Yoga teaches the way to wipe out all pains and sorrows in life.

45. Guru-Bhakti Yoga is the only unfailing remedy for the ills of life.

46. The path of Guru-Bhakti Yoga brings fruits quickly only for a worthy disciple.

47. Guru-Bhakti Yoga ends in the annihilation of ego and attainment of bliss immortal.

48. Guru-Bhakti Yoga is the best Yoga.

Stumbling Blocks on the Path

49. Shyness to do Sashtanga prostration to the sacred feet of Guru is a great hindrance in the practice of Guru-Bhakti Yoga.

50. Self-sufficiency, self-justification, vanity, self-conceit, self-assertion, procrastination, obstinacy, fault-finding, evil company, dishonesty, arrogance, lust, anger, greed, and egoism are the great stumbling blocks on the path of Guru-Bhakti Yoga.

51. Annihilate the fluctuating potency of the mind through ceaseless practice of Guru-Bhakti Yoga.

52. When the dissipated rays of the mind are collected by the practice of Guru-Bhakti Yoga you can work wonders.

53. Guru-Bhakti Yoga cult greatly stresses upon the service of Guru for attaining the purity of heart, to meditate and realise.

54. A true aspirant rejoices to the practice of Guru-Bhakti Yoga.

55. First understand the philosophy of Guru-Bhakti Yoga, then put it into practice. You will succeed.

56. A very effective way of rooting out all evil qualities is to put into practice sincerely the Yoga of Guru-Bhakti.

Fundamentals of Guru-Bhakti Yoga

57. Absolute faith in the preceptor is the root of Guru-Bhakti Yoga tree.

58. Ever increasing devotion, humility, obedience, etc., are the branches of the tree. Service is the flower. Self-surrender to him is the immortal fruit.

59. You are bound to succeed in the practice of Guru-Bhakti Yoga if you have a firm faith and devotion to the life saving feet of Satguru.

60. True and sincere surrender unto the Guru is the essence of Guru-Bhakti Yoga.

61. Practice of Guru-Bhakti Yoga means an intense pure love for Guru.

62. No progress in the Yoga of Guru-Bhakti is possible without honesty.

63. Live in a quiet place with higher spiritual vibrations under a Guru who is a great Yogi or adept. Then practise

under him the Yoga of Guru-Bhakti. Only then you can attain success in the Guru-Bhakti Yoga.

64. The ringing note of the Guru-Bhakti Yoga is unconditioned self surrender to the Lotus-Feet of Brahma Nishtha Guru.

Cardinal Notes in Guru-Bhakti Yoga

65. According to the Guru-Bhakṭi Yoga school of thought Guru and God are one; hence total self-surrender to Guru is very essential.

66. Self-surrender to Guru is indeed the highest rung in the ladder of Guru-Bhakti Yoga.

67. Service of Guru is a sine-qua-non in the practice of Guru-Bhakti Yoga.

68. Grace of Guru is the end or goal of Guru-Bhakti Yoga.

69. Pig-headed student cannot have any definite progress in the practice of Guru-Bhakti Yoga.

70. Evil company is an enemy of a disciple who wants to practise Guru-Bhakti Yoga.

71. Give up sensual life if you want to practice the Yoga of Guru-Bhakti.

Pathway to Immortal Bliss

72. Everyone who longs to transcend misery and obtain joy and happiness in life should sincerely practise Guru-Bhakti Yoga.

73. True lasting happiness can be had by taking recourse to Guru Seva Yoga. But not in external perishable objects.

74. Is there no escape from the unceasing cycle of births and deaths, pleasure and pain, joy and misery? Listen, O disciple, there is one sure way; turn away your mind from the sensual objects which are perishable and take recourse to Guru Seva Yoga which takes you beyond dualities.

75. Real life begins when a man takes recourse to Yoga of Guru-Bhakti which bestows on the practitioner the everlasting happiness here and hereafter.

76. Practice of Guru-Bhakti Yoga gives you immeasurable and immense joy.

77. Guru-Bhakti Yoga bestows on the practitioner longevity and bliss eternal.

78. The mind is at the root of Samsara or world process. The mind is the cause for bondage and freedom; pleasure and pain. This mind can be controlled only by practice of Guru-Bhakti Yoga.

79. Guru-Bhakti Yoga confers immortality, eternal bliss, freedom, perfection, perennial joy and everlasting peace.

Greatness of Guru-Bhakti Yoga

80. The avenue to the supreme peace begins from the practice of Guru-Bhakti Yoga.

81. Whatever may be acquired by asceticism, by renunciation, by other Yogas, by charity and auspicious acts, etc., all these are speedily acquired by practising Guru-Bhakti Yoga.

82. Guru-Bhakti Yoga is an exact science that teaches the method of overcoming the lower nature and attaining the supreme bliss.

83. Some people think that Guru Seva Yoga is inferior type of Yoga. They have thoroughly misunderstood the secret of spirituality.

84. Guru-Bhakti Yoga, Guru Seva Yoga, Guru Sharana Yoga, etc., are synonymous terms. They are one and the same.

85. Guru-Bhakti Yoga is the king among all Yogas.

86. Guru-Bhakti Yoga is the easiest, surest, quickest, cheapest, safest way for God-consciousness. May you all

attain God-consciousness in this very birth through the practice of Guru-Bhakti Yoga.

Instructions to the Student

87. Take recourse to Guru-Bhakti Yoga and regain your lost divinity.

88. Practise Guru-Bhakti Yoga and go beyond all that causes duality and sorrow.

89. The practice of Guru-Bhakti Yoga bestows on the disciple supreme peace, joy and immortality.

90. It is very easy to tame a wild tiger, lion or elephant. It is very easy to walk over the fire or water. But it is very difficult to surrender to the Lotus-Feet of Satguru unless a person has real aspiration to practise Guru-Bhakti Yoga.

91. Guru-Bhakti Yoga is control of mind and its modifications through the service of Guru.

92. Perfect unconditioned self-surrender to Guru is the sure way to attain Guru-Bhakti.

93. The foundation of Guru-Bhakti Yoga is based on absolute faith in Guru.

94. If you really want God, turn away from worldly enjoyments and take recourse to practice of Yoga of Guru-Bhakti.

95. Continue the practice of Guru-Bhakti Yoga without any interruption.

96. Practice of Guru-Bhakti Yoga alone can make one fearless and ever happy in all walks of life.

97. Seek the immortal blissful Atman within through the practice of Guru-Bhakti Yoga.

98. Make the Yoga of Guru-Bhakti the only purpose, aim and real interest in life. You will reach supreme happiness.

99. Guru-Bhakti Yoga is an auxiliary to knowledge or Jnana.

100. The chief aim of Guru-Bhakti Yoga is to control the unruly senses and the wandering mind.

101. Guru-Bhakti Yoga is one of the ancient systems of Hindu Culture which lead man to eternal happiness and blissful union with God.

102. Yoga of Guru-Bhakti is a system of spiritual and mental self-development.

103. Guru-Bhakti Yoga seeks to release man from the clutches of matter and restore him to his original state of divine glory and immortal bliss.

104. The practice of Guru-Bhakti Yoga makes the body and the mind free from defects and diseases.

105. Yoga of Guru-Bhakti bestows on the practitioner physical and mental efficiency.

106. Guru-Bhakti Yoga makes a man free from suffering, pain and old age and confers longevity and everlasting bliss.

107. Guru-Bhakti Yoga includes every discipline, physical, mental, moral and spiritual which leads to Self-mastery and Self-realisation.

108. Yoga of Guru-Bhakti is the science and art of mastering the forces of mind.

Chapter II

GURU AND DISCIPLE

Greatness of Guru

1. The eye that sees not the beauty of the Guru's Lotus-Feet is really blind.

2. The ear that hears not the glory of the Guru's Leela is really deaf.

3. Life without a Guru is death.

4. There is no treasure like the wealth of Guru's grace.

5. There is no safe boat like Satsanga of Guru to cross the ocean of Samsara.

6. There is no friend like the spiritual teacher.

7. There is no abode like Guru's Lotus-Feet.

8. Remember the Guru at all times.

Devotion to Guru

9. Worship the Guru with the flowers of faith and devotion.

10. Satsanga with the Guru is the first pillar in the temple of Self-realisation.

11. Grace of God takes the form of Guru.

12. To see the Guru is to see God.

13. Blind is the man who has not seen the divine Master.

14. There is but one religion, the religion of devotion and love to Guru.

15. Devotion to Holy preceptor arises when you have no worldly hope.

16. The company of spiritual teacher will simplify your struggle.

17. Rest in Guru and do the right.

18. Have faith in your Guru's grace and do your duty.

19. Disobedience to Guru is digging your own grave.

20. A Satguru is a continuous blessing for a disciple.

21. The heart of a Jagad Guru is a shrine of beauty.

Service to Guru

22. Goal of life is Service to Guru.

23. Every unpleasant incident in life is a test of your trust in Guru.

24. Disciple considers the actions; Guru weighs the intentions and motives.

25. Doubt in the Guru's action is the greatest sin.

26. Never try to appear before your Guru what you are not.

27. Obedience is the law of life for a disciple.

28. Don't miss any opportunity to serve your Divine Teacher.

29. Be sincere and earnest when you serve your Divine Preceptor.

30. To love Guru is to serve Guru.

31. To live is to serve the Divine Master.

32. Obedience to Guru is better than reverence.

33. Obedience to preceptor is better than sacrifice.

34. Adapt, adjust, accommodate with your Guru under all circumstances.

35. Don't talk much before your preceptor.

36. Pure love to Guru is true obedience to Guru.

37. Give the best things to your teacher first.

Qualifications of a Disciple

38. Disciple must be free from envy, jealousy, pride, without attachment, firmly devoted to Guru, free from impatience and intent upon knowing the truth.

39. Disciple should not find fault with his own Guru.

40. Disciple should not indulge in unnecessary or idle talks before his Guru.

41. The preceptor should be regarded as the main or lower piece of the two pieces of wood (Arani) used for kindling the sacred fire, and the pupil the upper one; instruction is the piece (middle portion) that connects them and knowledge is the union that brings happiness.

42. The pure wisdom which is thus acquired from the Guru removes the Maya or delusion.

43. He, who through the favour of the Guru knows that the one Lord has become many through Maya, knows the truth and understands Vedas.

44. With the axe of knowledge sharpened by the one-pointed devotion acquired by the service and worship of the Guru do thou calmly and steadily cut asunder the tree of Samsara.

45. The preceptor is at the helm of life-boat and God is the favourable wind that drives that.

46. When a man becomes disgusted with the world and is endowed with dispassion, when he is able to reflect what his preceptor has taught him, his mind abandons its evil disposition by virtue of the repeated exercises in meditation.

47. The purity of the Mantra arises, properly knowing it from the preceptor.

Principles of Discipleship

48. As man is under the beginningless ignorance; he

cannot have Self-realisation without the preceptor. He who knows Brahman only can import the knowledge of Brahman.

49. A wise man should worship only with undying devotion knowing the Guru to be one with the Lord and Atman.

50. Disciple should have sincere devotion to his Guru and to the Lord.

51. The disciple should serve his Guru obediently, attentively and sincerely and learn the Bhagavata Dharma or duties of the devotees of a Lord from him.

52. Disciple should serve the Guru as his God, which is a sure way of pleasing the Lord of Universe and becoming fit for His grace.

53. Disciple should practise non-attachment and keep company with his Divine Master.

54. Disciple should first obtain the Grace of his preceptor and follow the path pointed out by him.

55. A disciple should dwell in the house of the preceptor with control over the senses and study the scriptures.

56. The disciple should eat the food, rich or poor, good or bad, more or little, which comes from the Guru's holy hand.

Meditation on Guru

57. Meditation of the Guru's Lotus-Feet is the only way for attaining immortality and eternal bliss.

58. Those who do not concentrate on the Lotus-Feet of Guru are slayers of Atman. They are in fact living corpses and miserable wretches. They are very poor people.

59. The wise cut asunder the knot of egoism by that sharp sword of constant meditation on the Lotus-Feet of Guru.

60. Meditation on the Lotus-Feet of Guru is the master-key for opening the realms of eternal bliss.

61. Meditation on Guru is the only real royal road to the ultimate reality.

62. Meditation on Guru kills all pains, sorrows and sufferings.

63. Meditation on Guru destroys all cause of sorrow and grief.

64. Meditation on Guru gives vision of your Ishta Devata.

65. Meditation on Guru is a balloon that helps the disciple to soar high into the realm of eternal bliss, everlasting peace and perennial joy.

66. Meditation on Guru is the royal road to attain Godhead.

67. Meditation on Guru is the Grand Trunk Road which takes the disciple direct to the destination of divine consciousness.

68. Meditation on Guru is the mystic ladder which takes the disciple from earth to heaven.

69. Without meditation on the Lotus-Feet of Guru there is no spiritual progress of a disciple.

70. Regular meditation on preceptor opens the avenues of intuitional knowledge, makes the mind calm and steady and awakens the inner consciousness.

Conquest of Happiness

71. All doubts are cleared by themselves when the disciple meditates on the Lotus-Feet of his Guru.

72. Nothing can disturb the disciple's mind when he is under the protection of his Guru.

73. If you withdraw the mind and objects and fix it on

the Lotus-Feet of your preceptor through constant meditation, all pains will come to an end.

74. Meditation on Guru is the only way which can destroy all human miseries. There is no other way.

75. The disciple who cannot fix his mind on the Lotus-Feet of his Guru, cannot have the knowledge of the Self.

76. He who does not practise any meditation, on Guru, cannot possess peace of mind.

77. If you want to get rid of the troubles and afflictions of this Samsara you must practise meditation on the Lotus-Feet of your Guru.

78. Meditation on Guru is the pathway to Divinity. It is the royal road to Kingdom of Brahman.

Need for Guru's Grace

79. Without the help of Guru one cannot attain the knowledge of the Self.

80. Without the Grace of Guru one cannot grow into the Divine State.

81. Without Guru's Grace the disciple cannot lead the Divine Life.

82. Without Guru's Grace you cannot liberate yourself from the trammels of mind and attain Immortality.

83. It you do not practise meditation on the form of your Guru, the supreme splendour and fadeless glory of Atman will remain hidden from you.

84. Tear the veils that cover the soul by practising regular, systematic meditation on the form of your Guru.

85. Meditation on the form of Guru is a powerful tonic for all diseases.

86. Meditation on Guru opens the door of the mind to intuitive knowledge and many powers.

87. Meditation on Guru will remove all the miseries of life.

Way to Peace and Strength

88. Real peace and Ananda manifest only when you meditate on the form of your preceptor.

89. Meditation on the spiritual teacher gives lot of spiritual strength, peace, new vigour and vitality.

90. Meditation on the Holy Teacher develops strong and pure thoughts.

91. The mind-wandering will gradually cease through regular contemplation on the form of Guru.

92. Meditation on the preceptor will remove all obstacles in the spiritual path.

93. Meditation on Guru will remove irritability and will also augment the peace of mind considerably.

94. Brahma Muhurta is the most favourable time for meditation on the Lotus-Feet of the Divine Master.

95. As soon as you get up from the bed do Japa of Guru Mantra. This is very, very important.

96. Solitude and intense contemplation on the Lotus-Feet of Guru are the two important requisites for Self-realisation.

Preliminaries for Meditation

97. For the purpose of meditation on Guru everything is to be rendered Sattvic. The place, the food, the clothes, the company, the books, etc., must be Sattvic.

98. Meditation on Guru should not be given up under any circumstances.

99. Leading a virtuous life is not by itself sufficient for God-realisation. Constant deep meditation on Guru is absolutely necessary.

100. If you want to get rid of pains and afflictions of

Samsara, you must practise deep meditation on the form of your Guru.

101. Meditation on Guru prepares for the integral experience or direct intuitive knowledge.

102. The disciple need not bother about his bodily wants, food, cloth, shelter, etc. Everything is provided for him by the Grace of Guru.

103. Meditation on Guru is the only valuable asset for a disciple.

104. God will guide the aspirants through the form of Guru.

105. One has to serve the Guru, and do all the things that the Guru commands him to do without grudging, without using his own intellect.

106. When the Guru orders a certain thing to be done the disciple should obey implicitly.

107. Such an obedience to Guru is necessary. This is the spirit of Nishkama Karma, (Karma done not for the pleasure of the person doing it) but because it is the holy command of the preceptor. Then only the impurities of the mind—Kama, Krodha, Lobha—are destroyed.

108. The disciple who is equipped with the fourfold means is fit to sit before the Brahma-Nishtha Guru who is no other than God, to hear the Maha Vakyas from him.

Chapter III

THE DEVELOPMENT OF GURU-BHAKTI

Purity: A Pre-requisite

1. If only a disciple whose mind is cleansed of all its impurities, is initiated into the sacred mysteries by a Guru, then his mind will get complete quiescence. He will enter into the Nirvikalpa Samadhi state.

2. Guru will select a centre for concentration.

3. Learn Yoga under a Guru who is a developed Yogi.

4. You will have to purify your sensuous mind through concentration, reflection on the word of your spiritual preceptor and Upanishadic sentences or meditation, Japa or silent repetition of the name of the Lord.

5. There must be a good spiritual teacher (realised Guru) to guide you.

6. Stick to one place, one spiritual preceptor, one method, one system of Yoga. That is the way to positive success.

The Yogic Sadhana

7. Practice of Pranayama must be done under the guidance of a Guru who is a developed Yogi.

8. You can concentrate on the picture of Your Guru or any saint.

9. Withdraw the mind from the objects and act according to your Guru's instructions.

10. If an aspirant in Kashmir meditates upon his Guru or spiritual guide at Uttarakashi, Himalayas, a definite connection is established between him and the teacher. The

Guru radiates power, peace, joy and bliss to the student in response to his thoughts. He is bathed in the powerful current of magnetism. The stream of spiritual electricity flows steadily from the preceptor to his disciple, just as oil flows from one vessel to another. The student can imbibe or draw from his teacher in proportion to his degree of faith. Wherever the student sincerely meditates upon his teacher, the teacher also actually feels that a current of prayer or sublime thought proceeds from his student and it touches his heart. He who has the inner astral sight can clearly visualise a thin bright light between the disciple and the teacher, which is caused by the movement of the vibrations of Sattvic thoughts, in the ocean of Chitta.

11. In Hindu philosophy you will always find an esoteric and an exoteric meaning. This is the reason why you need the help of a teacher.

12. Keep a photo of the Lord Krishna, Siva, Rama, Devi, Gayatri, Guru, Lord Jesus or Lord Buddha. Place your seat in front of the picture.

Touch of the Guru

13. A spiritual teacher actually transmits his spiritual power to his disciple. A certain spiritual vibration of the Satguru is actually transferred to the mind of the disciple Sri Ramakrishna Paramahamsa actually transmitted his spiritual power to Swami Vivekananda. Lord Jesus did the same to his disciple. This is Master's spiritual touch. A disciple of Samarth Ramdas transmitted his power to that dancing girl's daughter who was very passionate towards him. The disciple gazed at her and gave her Samadhi. Her passion vanished. She became very religious and spiritual. Mukand Bai, a Maharashtra Saint, put the Badshah in Samadhi.

14. Repeat some divine Stotras or hymns or Guru Stotras

or chant Om twelve times, or do Kirtan for five minutes, before you start your Japa and meditation.

15. Sit on the Asana in front of the deity. Sing devotional hymns or repeat Guru Stotras.

16. The wandering habit of the mind must be controlled, by making it stick to one place, one method of Sadhana, one Guru and one form of Yoga.

17. In Yoga Vasishtha Sri Vasishtha says, "O Rama! give one fourth of mind for meditation in the beginning, one fourth for recreation, one-fourth for study, and one fourth for the service of Guru."

18. Nobody can give Moksha. You will have to tread the spiritual path step by step. Books and Guru can show you the path and guide you.

19. Lord has given you all sorts of comforts, good health, and a Guru to guide you. What more do you want? Grow. Evolve. Realise the Truth and proclaim it everywhere.

20. Guru and Sastras can show you the path and remove your doubts. Anubhava of Aparoksha kind (direct, intuitive knowledge) is left for your own experience. A hungry man will have to eat for himself. He who has a severe itching will have to scratch for himself.

Methods of Mind-Control

21. Never wrestle with the mind. Don't use any violent efforts in concentration. Relax all the muscles and the nerves. Relax the brain. Gently think of your Ishtam. Slowly repeat your Guru Mantra with Bhav and meaning. Still the bubbling mind. Silence the thoughts.

22. If the mind is divested of all the Sankalpas of 'I', then through meditation of Atman after being initiated by a Guru, and having known the real significance of the Vedas,

the mind can be turned back from various pains and made to rest on the subjective blissful Atman.

23. Don't shake the body. Keep it as firm as a rock. Breathe slowly. Don't scratch the body every now and then. Have the right mental attitude as taught by your Guru.

24. Be under the direct guidance and in close contact with your Guru for some years. You will have steady and continuous progress.

25. A wavering mind jumps from one Sadhana to another Sadhana, from one Guru to another Guru, from Bhakti Yoga to Vedanta, from Rishikesh to Brindavan. This is extremely deleterious for Sadhana. Stick to one Guru and one place.

26. You will have to find out yourself the kind of meditation that is suitable for you. If you are not able to do this, you will have to consult a teacher or preceptor who has attained Self-realisation. He will be able to know the nature of your mind and the correct method of meditation for you.

27. Company of spiritual teacher and good environments play a tremendous part in the elevation of the mind. In the absence of positive good company, have negative good company of books written by realised persons e.g. Sri Sankaracharya's works, Yoga Vasishtha and Sri Dattatreya's Avadhuta Gita etc.

28. Saguna meditation is meditation on a form. Select any Murthy you like best, either Siva, Vishnu, Rama, or Krishna according to your inclination or taste or follow the directions of your Guru. He will select for you the Ishta Devata or tutelary deity.

Progress on the Path

29. Lay bare to your Guru the secrets of your heart. The more you do so, the greater the sympathy, which means an

accession of strength to you in the struggle against sin and temptation.

30. Be careful in the selection of your companions. Undesirable persons easily shake your faith and belief. Have full faith in your spiritual teacher and the Sadhana which you are pursuing. Never allow your own convictions to be changed. Continue your Sadhana with zeal and enthusiasm. You will have quick spiritual progress and you will ascend the spiritual ladder step by step and reach the goal ultimately.

31. Like birds, fish and tortoise, the transmitting of spiritual powers can be done by the Guru, through touch, or sight, or willing and thinking. The Guru sometimes enters the astral body of the disciple and elevates his mind through his power.

32. Sometimes a religious teacher has to express a little anger outwardly to correct his disciple. This is not bad.

33. Some do meditation for some years independently. Later on they actually feel the necessity of a Guru. They come across some obstacles in the way. They do not know how to obviate these impediments or stumbling blocks. Then they begin to search for a master. A stranger in a big city finds it difficult to go back to his residence in a small avenue even in broad daylight, even though he has walked half a dozen times. When difficulty arises even in the case of finding out the way in streets and roads, what to speak of the difficulties in the razor-path of spirituality when one walks alone with closed eyes!

The Transformation

34. The lower nature of mind must be thoroughly regenerated. The aspirant says to his preceptor, "I want to practise Yoga. I want to enter into Nirvikalpa Samadhi. I want to sit at your feet. I have surrendered myself to you."

But he does not want to change his lower nature and habits, old character, behaviour and conduct.

35. This change of the lower nature is not easy. The force of habit is ever strong and inveterate. It demands great strength of will. The aspirant often feels helpless against the force of old habits. He will have to develop his Sattva and will to a considerable degree by regular Japa, Kirtan, meditation, untiring selfless service, Satsanga. He must introspect and find out his own defects and weaknesses. He must live under the guidance of his Guru. The Guru finds out his defects and points out suitable ways to eradicate them.

36. You must equip yourself with the four means of salvation and then approach a Brahma-Srotri, Brahmànishtha Guru. You must clear your doubts. You should tread the spiritual path through the aid of the spiritual illumination imparted by your Guru. You should live with him till you are moulded properly. Personal contact with a realised soul is highly elevating. If you are sincere and earnest, if you have burning desire for liberation, if you strictly follow the instructions of your preceptor, if you do constant and intense meditation, then there is no doubt that the highest goal can be reached within six months. Take my word for it. It will really happen.

37. The world is full of temptations. Therefore neophytes should guard themselves very carefully. They should sit at the Lotus-Feet of their Gurus till they are completely moulded, till they get established in deep meditation. Happy-go-lucky aspirants who are independent from the beginning, who do not pay attention to the words of their preceptors are hopeless specimens. They lead an aimless life and are drifted here and there like the plank in a river.

38. The aspirant who is endowed with the four means of

Salvation, hears the Srutis and the significance of "Tat Tvam Asi" Mahavakya at the feet of Guru, and then reflects deeply on what he has heard.

39. Fix the mind on the form of Lord Hari or Lord Siva or Lord Krishna or your Guru or any saint like Lord Buddha or Lord Jesus. Again and again try to call this mental image of the picture. All thoughts will die. This is another method, the method of Bhaktas. The merciful loving Guru always addresses his disciples "Hey Saumya."

Spiritual attitude to Guru

40. O revered teacher! The Dispeller of my Avidya, my adorations unto Thee! Through Thy grace, I am enjoying the eternal bliss of Brahman. I am absolutely fearless. Now all my doubts and delusions have vanished.

41. The disciple relates his own inner experiences to his Guru in this Mantra. The disciple prostrated at the Lotus-Feet of his Guru showered on him the choicest flowers and eulogised him, "O venerable, holy master! I have realised myself. I have attained supreme bliss through Thy grace. I have liberated myself from the wheel of births and deaths through the Brahmanishtha. I am enjoying the unalloyed bliss of Nirvikalpa Samadhi. I shall roam freely in any part of the world. I have equal vision over all. I have abandoned the lower mind. I have destroyed all Sankalpas, likes and dislikes. I enjoy now unruffled peace I am not able to describe my exalted state. O worshipful Acharya! I am dumbfounded. Again and again I prostrate before thee. You have helped me in crossing this formidable ocean of Samsara.

42. "Up to this time I had full belief in my body only. I took countless births in various Yonis. I do not know what virtuous actions led me to the attainment of the Supreme fearless state This is a rare fortune indeed. This is a great

Adrishta. I dance now in joy. I have obtained now Duhkha-abhava, Sarva Kamapti, Krita Krityatva and Prapta Prapyatva (all pains have vanished; all my desires are gratified; I have fulfilled all actions; I have obtained all objects of desire).

43. "Thou art my real father and mother. How can I describe my present state to another man? I see everywhere endless ocean of bliss and knowledge. Thanks to the Mahavakya "Tat Tvam Asi" which opened my real eye of intuition. Thanks to the Upanishads, Vedanta Sutras and Vedantic Sastras. Prostrations unto Sri Vyasa, Sri Sankara and the Brahma-Vidya Gurus and the Seers and Rishis of the Upanishads and Lord Siva and Lord Narayana who have assumed the form of Brahmanishtha Guru and the forms of the Mahavakyas of the Upanishads. Even if a drop of the Charanamrita of the Guru is sprinkled over the head of a worldly man all his miseries will come to an end. If one Brahmanishtha is clothed and fed, the whole world is clothed and fed, because "He is the All". He is the All in all. Om Om Om.

44. O merciful Master! I bow to Thee. I have fallen into the dreadful ocean of births and deaths. I am afflicted with the three kinds of Taapas. Save me. O Lord! Teach me, how I should cross this ocean of Samsara.

45. Fear not! My child! In reality there is no death for thee. There is a means for crossing this ocean of relative existence and attaining immortality or the Supreme Bliss. I shall teach thee now Brahma-Vidya. Hear with rapt attention.

46. Salutations unto Thee, O Venerable Guru! Thou hast saved me from the wheel of births and deaths. Through Thy grace I have attained Immortality and Eternal Bliss. All my doubts, delusion and ignorance have vanished. Crores of prostrations unto Thee, O merciful Lord.

The Obstinate Disciple

47. The obstinate disciple clings to his old habits. He will not surrender to the Lord or personal Guru.

48. If the disciple really desires to improve himself, he must be frank with himself and straightforward to his Guru.

49. He who is disobedient, who breaks the discipline, who is not straightforward to his Guru, who cannot open his heart to his preceptor or spiritual guide, cannot be benefited by the help of Guru. He remains stuck in his own self-created mire or mud and cannot progress in the divine path. What a great pity! His lot is highly lamentable indeed.

50. The disciple must make total, unreserved, ungrudging self-surrender to the Lord or Guru.

51. All that the teacher can do is to tell his disciple the method of knowing the Truth or the Path, that leads to the unfoldment of intuitional faculty.

The Need for Guru

52. A Guru is necessary for every aspirant in the spiritual path.

53. It is only a Guru who will be able to unveil the mystery and meaning of real life and show the way to God-realisation.

54. It is only a preceptor who can teach the disciple the secret about Sadhana.

55. An ideal Guru is one who has attained God-realisation.

56. Such a Guru is pure in thought, word and deed.

57. He has mastery over the senses and the mind.

58. He has knowledge of all the scriptures and is simple, kind and truthful.

59. Guru will be able to awaken the hidden divine power in the innermost core of disciple's heart.

60. If a disciple has done good Karma in his previous births, if he is doing them now, and if he is sincere and longing for God, he will be sure to meet the real Guru.

61. To derive the full benefit from the Guru, disciple must have implicit faith in him and true devotion for him.

62. The disciple will achieve results in proportion to his faith in his Guru.

63. It is the spiritual teacher who will show the way and finally lead one to God.

64. Guru is none but God Himself in human form.

Benefits of Discipleship

65. Disciple has to obey his Guru implicitly.

66. Sometimes the methods prescribed by the Guru may not be to the disciple's immediate liking, but he must have the firm faith that it is for his own benefit and good.

67. The benefits and mental peace experienced by having a Guru are immeasurable.

68. You know how Lord Krishna, though he was fully conscious of His Supreme Divinity, served His Guru Sandeepani and studied under him.

69. The disciple who has faith in his Guru attains wisdom.

70. Surrender yourself whole-heartedly, unreservedly and totally to your Guru.

71. Guru is God-incarnate upon earth. So worship him.

72. Guru-Bhakti and Guru-Seva terminate in Self-realisation.

73. The disciple must go on serving his Guru; the Guru will reveal the Truth to him when his self-surrender is complete.

74. Some deluded disciples serve their Guru for some years and then give it up foolishly imagining that they have

attained Chitta-Suddhi. They do not gain the Supreme Knowledge; they do not reach their Goal.

75. They, no doubt, gain some merit (Punya), but Self-realisation is not attained; this is indeed a great loss, a great blunder.

Guru-Bhakti and Guru-Seva

76. Guru-Bhakti and Guru-Seva are like the two oars of the boat of Sadhana that takes the disciple across the torrential stream of Samsara.

77. One who has surrendered himself to his Guru, one who serves the Guru whole-heartedly, one who has marvellous Guru-Bhakti, knows no grief, no sorrow, no fear, no pain no misery, no ignorance and he instantly attains God-realisation.

78. Guru and God are one. So adore him.

79. One of the greatest souls that ever blessed this universe with his presence is the radiant Sankaracharya who is Adi Guru and Jagadguru.

80. If the disciple gets the shelter of the Lotus-Feet of a Guru, one who has known what has to be known, one who has attained what has to be attained and who is in a position to show the `way, he must think that he is really thrice-blessed.

81. To get rid of selfishness is most difficult. Only if a disciple makes a firm, fiery determination to uproot selfishness and follows this determination by constant grinding, then alone selfishness will go by the Grace of the Guru.

82. Obey the orders of your Guru and be very persevering in it.

83. Obedience should be very practical, whole-hearted and actively persevering.

84. Then only the prescription of the Guru for attaining Moksha will be fruitful.

85. If the disciple tries to fulfil the dictates of the Guru in the fullest possible practical manner with perseverance and determination, he will realise God.

86. Of all the virtues which a disciple must have the greatest virtue is obedience to his Guru.

Value of Obedience

87. Obedience is precious virtue, because if you try to develop the virtue of obedience, the ego, the arch-enemy on the path of Self-realisation, slowly gets rooted out.

88. To have complete obedience to Guru is a difficult task, but by trying with sincerity it becomes easy.

89. Even ordinary action requires great pain, so in the spiritual path, one must be prepared to subject oneself to some sort of discipline and try to cultivate obedience to the Teacher.

90. Far more than worship, garlanding, and other outward manifestations of one's inner Bhava of adorations and worshipfulness, obedience to Guru is greater.

91. Obedience to Guru shows true reverence unto him.

92. Obedience means trying to act in the way in which the Guru would like one to act.

93. Supposing one finds that Guru will not like a certain thing, then one must not do it. It is also obedience.

94. Even if one possesses all the things that are greatly valued upon earth, one possesses nothing if his mind is not fixed upon the Lotus-Feet of his Guru.

95. The Truth is Unity no doubt, but through the vast stretch of dual experiences one has ultimately to reach the pinnacle of Unity, consciousness and in this process of attaining it, devotion to the Lotus-Feet of the Guru is the

greatest desideratum and it is one of the greatest of Sadhanas.

96. Again and again to establish oneself in Guru-Bhakti he should try to employ various methods.

97. Each Guru administers his medicine (instructions) in the form in which it can be assimilated by the disciple.

98. 'Cling on to the Lotus-Feet of Guru.' Here underlies the secret of Sadhana.

Offerings to the Guru

99. Mantra-initiation is done by the Guru after the Sadhaka is well-fitted with all the virtues of Sadhana-Chatushtaya. Otherwise the initiation will not be of much use.

100. In ancient days disciple should approach preceptor with the Samit in his hands. Samit is the symbol of self-dedication and surrender to the Lotus-Feet of Guru.

101. "Here is the bundle of my Karmas. You burn it." This is implied in the Sishya's approaching the Guru with Samits in hands. The outward meaning is that Rishis used to perform Agnihotra and this symbolises service of the Guru in the form bringing fire-wood for sacrifice.

102. Spiritual Realisation is the result of supreme devotion to Guru.

103. You will find in the Manu Smriti: "Let the students ever engage in the study of Vedas and during services to the preceptor with full faith and devotion. Let the student refrain from wines, meats, perfumes, scents, women, tasty dishes, and from injury to sentient creatures and lust, anger, greed, dancing, singing and playing on musical instruments, dyes, playing, gossiping, slander, too much sleeping and untruth."

104. In ancient days the life of discipleship starts with Upanayana ceremony.

105. A disciple should mould his character properly under the guidance of the Guru who is the abode of virtues and Knowledge.

Chapter IV

CULTIVATION OF GURU-BHAKTI

Articles of worship

1. Worship of the Guru with purity of heart and without desiring fruit is the cause of release.

2. Approach the Lotus-Feet of the preceptor which bestows security from fear and immunity from sorrow.

3. Place your heart on the Lotus-Feet of your Divine Master.

4. Apply your hands to the cleansing and adoring the house of your Guru.

5. The relationship between Guru and disciple is very, very sacred.

6. He who serves the Guru gets all the virtues.

7. Use your eyes in seeing the picture of your Divine Master.

8. Use your head in bowing to the holy feet of the Satguru.

9. O Man! take to the service of the Lotus-Feet of the Guru. Give up lust, attachment, pride, etc., which are the main obstacles to serve the Guru.

10. Worship the Guru with devotion, desiring nothing; you will get his grace.

11. Dedicate your property, your good deeds, your Tapas, etc., to your holy Master and then only your heart will become pure to receive his grace.

12. Purify yourself with the dust of the feet of Guru and saints. Then alone your heart will be purified; then alone will you cultivate Bhakti.

13. Serve the saints and your Guru with love and reverence. Regard them as God personified. Then alone will you develop Bhakti.

The Yoga of Guru-Seva

14. Guru-Seva Yoga is the Yoga of selfless service rendered to the Guru.

15. Service of the Guru is service of humanity.

16. Guru-Seva removes the impurity of the mind. It is a potent purifier of the heart. Therefore serve the Guru with Bhava and feeling.

17. Service of the Guru prepares the mind for the reception of Divine Light, knowledge and grace.

18. Service of the Guru expands the heart, breaks all barriers. Service of the Guru is effective Sadhana for purity of heart.

19. Service of the Guru keeps the mind ever dynamic and alert.

20. Service of Guru helps one to develop divine virtues such as mercy, humility, obedience, love, faith, devotion, patience and self-sacrifice etc.

21. Service of Guru destroys jealousy, hatred and idea of superiority.

22. He who serves his Guru, will overcome "I"-ness and "Mine-ness".

23. The disciple who serves his Guru really serves himself.

24. There is indescribable joy and peace in the practice of Guru-Seva Yoga.

25. Live to serve the Guru.

26. Get up at 4 a.m. This period is favourable for meditation on the form of Guru.

27. The disciple must lead a contented life when he lives

in the house of the Guru. He must have perfect self-restraint.

28. Disciple must speak gently, sweetly and truthfully before his Guru and he must not use vulgar or harsh words.

29. Disciple should not back-bite about his Guru.

30. He who back-bites his Guru goes to the Raurava hell.

31. He who lives to eat is a sinner but he who eats to serve his Guru is a true disciple.

32. He who meditates on Guru wants very little food.

The Grace of the Guru

33. You can control your mind through the Guru's grace and grace alone.

34. You can be established in Samadhi or Superconscious state only by Guru's grace.

35. Without dispassion or non-attachment or indifference to sensual enjoyments no one can have Guru's grace.

36. The senses cannot do anything without the co-operation of the mind which can be controlled only by Guru's grace.

37. Disciple's mind turns away from the sensual pleasures when he lives under the guidance of the preceptor.

38. Sattva increases through the association of the Gurus, saints, study of religious books, Sattvic food, repetition of Lord's Name, etc.

39. A Rajasic man cannot serve his Guru with his whole heart and soul.

40. Recitation of Guru's name makes the mind inward.

41. Study the scriptures under a Guru who is Brahma-Srotriya and Brahma Nishtha. Then only you will get Moksha.

42. Brahmacharin's main duty is to serve his preceptor.

Meditation on Guru

43. Meditate in the early morning between 4 and 6 a.m. on the form of your Guru; then only you will get his grace.

44. Place a picture of your Guru in front of you. Sit in a meditative posture, concentrate gently on the picture, rotate the mind on his Lotus-Feet, legs, hands, chest, neck, head, face, eyes, etc., then close the eyes and try to visualise the picture in the same manner. Repeat the process again; then you will have good meditation.

45. During meditation on the form of the Guru, you will get rapture, ecstasy, thrill, peace and joy.

46. Company of worldly people, overeating, self-asserting Rajasic nature, sleep, lust, anger and greed, are all obstacles for meditation on the Guru.

47. The chief obstacles in the meditation on the form of the Guru are sleep, tossing of mind, raising up of latent desires, building castle in the air, laziness, disease and spiritual pride.

48. The Guru is the abode of all auspicious attributes.

49. The preceptor is the summum bonum of life to a disciple.

50. Devotion to Guru destroys birth, old age and death.

51. Devotion to Guru is the only means to win the grace of the Lord.

Guru As the Great Guide

52. He who teaches the way of Knowledge is a veritable Divinity on earth. Who else but a Guru can teach the way?

53. Guru shows the way to God and makes the disciple happy for ever.

54. He who points the path to perfection is the Guru.

55. In Sanskrit the term 'GU' means darkness or ignorance, 'RU' means dispeller of this darkness or ignorance. By removing the darkness or the veil of ignorance in man, he becomes the Guru.

56. The spiritual teacher by his constant instructions trains the aspirant.

57. The Guru is a divine gift from the Almighty to the true disciple.

58. All Scriptures emphatically declare the necessity for a Guru.

59. Even the divine incarnation like Sri Rama accepted as His Guru Sri Vasishtha and obeyed his commands.

60. The disciple, however great he may be from the standpoint of the world, cannot taste the Nirvanic bliss without the help of a preceptor.

61. Knowledge cannot be attained by means of austerities, charity or the study of the Vedas, except by being bathed in the dust of the Lotus-Feet of the Guru.

62. The disciple must always worship the form of his Guru and repeat his holy name.

63. The aspirant should not think or speak ill of his Guru or any of the saints.

64. A Sadhaka should not cut jokes before his Guru however great he (Sadhaka) may be.

65. Guru is a divine messenger on earth. Nay, he is Divinity Itself.

66. The Guru does not require any service or help from the disciple, but he gives a chance to the disciple to evolve by serving him.

The Way of the Great

67. All the sages, saints, prophets, world teachers,

incarnations, great men have had their own Gurus, however great they might have been.

68. The Guru is a mine of all virtues and auspiciousness.

69. The contact with the Guru removes all doubts, fears, worries and anxieties.

70. By unshakable faith in and firm devotion to Guru a disciple can attain material prosperity and success in all undertakings.

71. The Guru is the life-boat to the disciple who is sinking in the ocean of worldliness.

72. If you want to learn any art you must approach a teacher who knows the art well.

73. When such is the case with the ordinary secular knowledge, how much more should be the necessity for a teacher in the spiritual path.

74. Those who attempt to control the mind without Guru's help are like merchants who have not secured a good pilot for their vessel.

75. The spiritual path is thorny and precipitous; temptations will assail you. there may be downfall, so approach the teacher who has tread the path.

76. Close your eyes and meditate on the form of your Guru, and recite his holy name.

77. Meditation on Guru gives bliss, inner strength, peace of mind and joy.

78. Glory to Guru means Glory to God.

Our Relation to Guru

79. In this Kaliyuga, God-realisation is to be attained through devotion to Guru.

80. To receive initiation from a Guru is a great blessing.

81. Mantra-chaitanya, the power hidden in the Mantra is awakened by taking initiation from Guru.

82. Make it a point to serve the Guru with full devotion from today.

83. No spiritual progress is possible without the aid of Guru who is mine of spirituality.

84. Guru removes the veil of aspirants and obstacles and throws light on their path.

85. Miss not an opportunity to have Satsanga with Guru, Mahatmas and Saints of all castes and creeds.

86. Make prostrations daily to your parents and school-teachers.

87. Let your mother be your God, let your father be your God, let your teacher be your God, let your guest be your God.

88. Study of sacred scriptures without service to Guru is only a waste of time.

89. Study of holy scriptures from Guru without giving Guru-Dakshina to him is only a waste of time.

90. The mere reading of Vedantic texts, Upanishads and Brahma-sutras without fulfilling the Guru's wishes will neither bring good nor knowledge.

91. After serving a long time, a pure and calm mind becomes your Guru.

Indispensability of Guru's Grace

92. Study philosophical books as much as you like, deliver lectures throughout your global-tour, remain in Himalayan caves for thousands of years, practise Pranayama for years, do Sirshasana for the whole life, you cannot attain emancipation without the grace of Guru.

93. The Grace of the Guru will itself in a mysterious manner enable the disciple to perceive directly the Brahmic principle within, though it is impossible for the spiritual preceptor to point to Brahman as this or that or for the

disciple to understand how it is prior to his direct perception.

94. Let your mother, father, and elders be your Guru.

95. Shampoo the feet of your Guru if he permits.

96. Every one should cognise it within himself through his own Jnana with the aid of a Guru and an understanding of the true significance of the Vedanta texts.

97. Even though one has a Guru or spiritual preceptor it is only through his own efforts he should destroy all desires, Vasanas, egoism and attain Self-realisation.

Felicity From Guru's Grace

98. The happiness of the three worlds will not be equal to the supreme bliss experienced by disciple by taking shelter under the Lotus-Feet of the Guru.

99. Don't fight with your Guru or drag him to courts.

100. Direct passport to the hell is to disobey the Guru's commands.

101. Association with the Guru and wise ones is the rare opportunity to be availed of in human life.

102. The acquirement of any kind of knowledge and more especially the precious Knowledge of Atman has to be received from the Guru.

103. The acquirements of spiritual knowledge through the traditional method of Guru-sishya Parampara is highly conducive to the correct unfoldment of intellectual faculties for the preservation of Truth.

104. More than the imparting of knowledge, it is blessing of Guru who is worshipped as God Himself according to Hindu tradition that is the greatest significance to the pupil.

105. The benevolent grace of the Guru means everything

to the Sishya. It is this grace that opens the portals of Self-knowledge.

106. Self-surrender is complete surrender of the Self to the Guru.

107. Desire and egoism resist self-surrender to Guru at every step.

108. Lord Krishna sat at the feet of his Guru Sandeepani. He served His Guru. He carried fuel for his Guru. Lord Rama had Guru Vasishtha who gave Him Upadesha. Even Devas have Brihaspati as their Guru. Even greatest among the divine beings sat at the feet of Guru Dakshinamoorthy.

109. The secret path of Sadhana can only be known through Guru's Grace.

110. If you sincerely and earnestly pray to God, God will come to you in the form of Guru.

Need for Preliminary Practice

111. You may get knowledge of first-aid by merely discussing these topics but if you want to call yourself an M.B.B.S. and work as a physician or surgeon you must go through the regular 6-year course. Even so you may please the deity and obtain favours through Upasana, prayers, etc., but for direct spiritual realisation you should have Guru Seva, Guru-Bhakti and Guru-Kripa.

112. Disciple's self-surrender to Guru and Guru's grace are interrelated.

113. Surrender draws down Guru's Grace and grace of Guru makes the surrender complete.

114. By expounding the Knowledge of Self (Brahma Vidya), preceptor renders the most invaluable good to the *Chela* to cross the ocean of earthly existence. This no one else but the Guru can do.

115. Blessed is the *Chela.* who has the Grace of the Guru on himself permanently.

116. The Puranas and other holy scriptures, of the Hindus are replete with hundreds of instances which portray the greatness of Guru-Bhakti.

117. Nothing will be unattainable for a Sishya who has found the true Guru.

118. It is through the Guru's Grace you can meet your Ishta Devata face to face.

119. Guru is the medium through which Grace of the God flows to the devotee.

120. A more loving, benign, gracious beloved person can hardly be found in this world than the true preceptor.

121. There is no higher deity than Guru for a disciple.

122. Really there is nothing so elevating as Satsanga with the Guru. All the saints and sages of the yore had the same opinion with regard to the need of a Guru.

123. To say that without a Guru an aspirant can reach the goal is as good as to say that a passenger can cross the turbulent river without a boat.

124. Satsanga is association with the Guru. Without Satsanga the mind cannot turn towards God.

125. A moment's Satsanga with the Guru is far superior to Tapas for millions of years.

126. O Aspirants! Never practise Manmukhi Sadhana. Follow the Guru-mukhi Sadhana with full faith and devotion.

127. He who has a Guru knows the Brahman of the Upanishads.

128. Guru is the beacon-light to the aspirant-world.

129. Praise be to the Guru, Glory to the Guru who is the Source of Joy, Peace, Bliss and Immortality and guiding star to the devoted disciple.

130. Salute your Guru or Yoga teacher first before he salutes you.

131. The Yogic student must have faith and devotion to Guru and the Lord.

132. He must have faith in the teaching of his Guru and in the holy scriptures.

Chapter V

GREATNESS OF GURU

Guru As Sole Refuge

1. To learn cooking, you need a teacher; to learn science you need a professor; to learn any art you need a master. Is not Guru necessary to learn Atma-Vidya?

2. Guru indeed is the sole refuge to take you across the Samsaric deluge.

3. On the thorny path of Truth to guide you there is none but Guru.

4. Guru's Grace can work wonders.

5. In all your struggle of daily life, Guru will guide and protect you.

6. Guru is the torch-bearer of wisdom.

7. Guru, Isvara, Brahman, preceptor, teacher, Divine Master, etc., are synonymous terms.

8. Salute your Guru first before you salute God, because he takes you to God.

9. Take Mantra Diksha from your Guru. This will inspire and elevate you.

10. Guru will not do Sadhana for you. You will have to do it yourself.

11. Guru will show you the right path.

12. Guru can select the right Yoga for the disciple.

13. By Guru's grace, the disciple can overcome obstacles and doubts on the path.

14. Guru will lift the disciple from the pitfalls and snares.

15. Sacrifice your body and life to serve your Guru. Then he will take care of your soul.

16. Don't expect a miracle from your Guru to lift you up into Samadhi. Do rigorous Sadhana yourself. A hungry man will have to eat himself.

17. If you cannot get a Satguru you cannot progress in the spiritual path.

18. Be patient and wise in selecting your Guru, because you cannot divorce your Guru afterwards. It is the greatest sin.

19. Relation between Guru and *Chela* is sacred and lifelong. Understand this point very well.

Sacrifice for the Guru

20. Serve the Guru with whole heart and soul. Love your Guru without any expectations. Give one tenth of your income to your preceptor. Meditate on the Lotus-Feet of Guru. You will realise in this very birth. This is the secret of Sadhana.

21. Thursday or Guruvara is the sacred day for a disciple to worship his Guru.

22. He who has knowledge of the Self, he who is well-versed in the scriptures, he who is endowed with all noble virtues is a Satguru.

23. He who gets a Guru who is a realised one is thrice blessed indeed.

24. Don't look into the defects of your Guru. Look to your own defects and pray to the Lord to overcome it.

25. To test a Guru is difficult. A Jesus can only know another. Superimpose on your Guru the attributes of the Lord. Then only you will be benefited.

26. If you are elevated in one's presence, if you are inspired by his speeches, if he is able to clear your doubts,

if he is free from lust, greed and anger, if he is selfless, loving and I-less take him to be your Guru.

Fitness for Guru Worship

27. To approach a Guru you must be a proper Adhikari. You should possess Vairagya, Viveka, serenity, self-restraint and Yama.

28. If you say, 'There is no good Guru', Guru also says, 'there is no good disciple'. Equip yourself with the qualification of a disciple. You will get a Satguru.

29. Guru is your redeemer and saviour. Adore him and worship him always.

30. Gurudom is a deadly curse.

31. Prostrate daily before your Guru who is Existence, Knowledge, Bliss Absolute.

32. Disciple should always remember the form of Guru, always repeat Guru's holy name, carry out his orders and should think of nothing else than him. Here underlies the secret of Sadhana.

33. One should adore his Guru as there is no other greater than Guru.

34. The Guru's Charanamrita dries up the ocean of Samsara and enables one to acquire essential wealth of Self.

35. Guru's Charanamrita quenches the thirst of a disciple.

36. Remember your Guru and saints of all the times when you sit for meditation. You will get their blessings.

37. Hear the wise words of great souls and follow them.

38. Do those actions that are pronounced to be right by Sastras and Guru.

39. Guru is absolutely necessary to show the path to Peace.

40. *Vahe Guru* is the Guru Mantra for the followers of

Guru Nanak. Read Grantha Sahib. You will come to know the greatness of Guru.

41. Ever remember Guru by worshipping him; thou shalt find happiness.

42. Sraddha is faith in the scriptures, in the words of Guru, in Isvara and in one's own self.

43. The highest Sadhana is to serve Guru without expectation of any fruit.

44. Sravana is hearing of the Srutis by sitting at the Lotus-Feet of Sat Guru.

45. Service of Guru is a great purifier.

46. Guru's Grace is necessary for Self-realisation.

47. Have devotion to Guru as much as you have to the Lord. Then only Truth will be revealed to you.

48. Stick to one Guru at all times.

49. Isvara is Adi-Guru who is not conditioned by space and time. From Eternity to Eternity He is the Guru of mankind.

50. Guru is absolutely necessary to awaken the Kundalini Sakti from its dormant state.

Abide by the Light of Guru

51. Crores of prostrations unto the Lotus-Feet of the Satguru who is dispeller of ignorance and the bestower of wisdom.

52. Miss not an opportunity to have Satsanga of Mahatmas, saints and Guru.

53. Do not act according to the dictates of your lower mind. Act according to the words of your Guru.

54. Mere remembrance of high souls, Guru, destroys atheistic tendencies, of materialistic people, inspires and goads them to strive for the final emancipation. What to say of the glory of Guru Seva!

55. Just as a man who runs after two rabbits will not catch either of them, so also a disciple who runs after two Gurus will not get success in his spiritual path.

56. The beginning of discipleship is killing of egoism.

57. The key to discipleship is Brahmacharya and service to Guru.

58. The garb of discipleship is devotion to Guru.

59. The mark of discipleship is dedication of life to the Lotus-Feet of Guru.

60. The royal road to discipleship is regular meditation on the form of Gurudev.

61. The foundation of discipleship is utter obedience to Guru Maharaj.

62. Mumukshutva is burning longing for, to meet, the Guru and serving him.

63. Worship of Gods, the twice-born, the spiritual teachers and the wise, purity, straightforwardness, celibacy and non-injury are called the austerity of the body.

64. Prostrations to Brahmins, holy preceptors and the wise, celibacy, non-injury, constitute physical Tapas.

65. Service of parents and preceptor, the poor and sick, is also bodily austerity.

Knowledge of Brahman Through Guru

66. The knowledge about the Brahman is very subtle and very terse. Doubts occur and to clear them and pave the way, a spiritual teacher who knows the Brahman is necessary.

67. The Guru plays an important role in helping the true seeker of truth.

68. Spiritual preceptor takes a Sadhaka under an intelligent and loving care and gradually carries him through the various spiritual evolution.

69. Real Gurus are always engaged in removing the ignorance of the disciple and imparting him the knowledge of the Upanishads.

70. Even Vedas will fail to sing the glory of Guru who is the torch-bearer of wisdom.

71. However intelligent the seeker may be, it is not possible for him to grasp the depth of Vedanta and to practise it without the aid of the Guru or spiritual preceptor.

72. A Guru awakens the divine potentialities of the disciple.

73. First find your Guru or spiritual preceptor who can tune you into the infinite, or the perennial life-stream.

74. An aspirant can receive his instructions to tread the path safely and securely only through his Guru.

75. Resign or surrender yourself to your Guru. You will be saved.

Guru As God

76. God alone appears as a Guru.

77. Real Gurus and real aspirants are rare.

78. Deserving disciples get a glorious Guru.

79. Grace of Lord takes the form of a Guru.

80. Guru makes his disciple like himself and so the Guru is greater than the philosopher's stone.

81. There is no safe boat like Guru to cross the ocean of Samsara.

82. O Ram! Sacrifice thy body, mind and wealth at the feet of your Satguru who has shown you the way to the final beatitude or emancipation.

83. Admit your faults daily before your preceptor or teacher. Then alone you will find the strength to rise above any worldly weakness.

84. The Guru can transform the disciple by a look, a touch or a thought or a word.

85. God and Guru are in truth one and the same.

86. A Guru is a true representative of the Lord in the world.

87. Guru is your electric lift. He lifts you to the peak of perfection.

88. Every act of unselfish, devoted service to the Guru is an act of worship, devotion, prayer and meditation.

89. O Ram! That which quickens Self-realisation, that which bestows awareness, is initiation from Guru.

90. If you cannot see God in Guru, in whom else will you sea God?

91. I can help you only when you open your heart freely to me.

92. Be sincere, and loyal to your friends and ideals and Guru or spiritual preceptor.

Chapter VI

PRACTICE OF GURU-BHAKTI

The Principle of Adaptability

1. Adaptability is a rare virtue or noble quality, by which the disciple adapts or fits himself with his Guru, whatever his nature may be.

2. Nowadays the vast majority of aspirants do not know how to adjust and accommodate themselves with Guru-Bhais.

3. The disciple must know how to adapt and adjust with his Guru.

4. Humility and obedience are necessary for developing Guru-Bhakti.

5. When the disciple does not know how to adapt himself with his co-disciples who are living under the same Guru, friction comes and he will displease his Guru.

6. The captain of a ship is ever alert. A fisherman is ever alert. A surgeon in the operation-theatre is ever alert. Even so a thirsting hungry disciple should be ever alert in the service of his Guru.

Essentials of Discipleship

7. A drowsy, dull, heavy, inactive, sluggish, stupid-minded disciple cannot serve his Guru to his satisfaction.

8. A disciple who is endowed with the virtue of application gets success in the service of his Guru. Prosperity and immortality are his attendants.

9. Disciple should have aspiration or burning desire to serve his Guru.

10. Devotion to Guru is the one true aim of all right human aspirations.

11. Disciple should have an attentive ear when he studies under a Guru and he should have an attentive eye when he serves him.

12. Disciple should behave well with his Guru, parents, elders, saints and sages of all claims.

13. To behave well means to conduct well oneself with his Guru.

14. Guru can know the nature of the disciple and the nature of his mind from his behaviour.

15. Good behaviour with his holy master is a passport to the abode of bliss.

16. Disciple should not be whimsical when he serves his Guru.

17. Behaviour is expression of practical knowledge which is derived from the service of one's Guru.

18. Divine virtues and noble qualities cannot be purchased from the shops. These can be acquired through faith, devotion and service to Guru for a long time.

Self-giving to Guru

19. Give Guru-Dakshina cheerfully, quickly without hesitation, and in plenty to your Guru after acquiring knowledge.

20. Guru-Dakshina covereth multitude of sins.

21. Dakshina given to Guru is a great purifier of heart.

22. Dakshina which is given to Guru is love in action.

23. Cultivate a generous feeling for the welfare of all Guru-Bhais.

24. Charity begins with his own Guru.

25. Giving Dakshina to Guru must become habitual.

26. Disciple must offer with love whatever he has to his Guru.

27. Disciple must be contented with whatever food, clothes and shelter he gets from his Guru and apply himself in the service of Guru with whole heart and soul.

28. It is contentment that alone gives strength and joy to an aspirant while serving his Guru under all circumstances.

29. Be always contented with what happens. Know that what Guru the exalted one, chooses is better than what you choose.

30. Guru's Grace can descend only on worthy disciple who is endowed with contentment.

31. Disciple must use his commonsense while serving his Guru.

The Ingredient of Discrimination

32. Discrimination dawns in the heart of a disciple through the grace of Guru, the exalted one.

33. He who is endowed with discrimination surely will have Guru's Grace.

34. Do your duty to your Guru and desire nothing.

35. Duty of a disciple is to carry out promptly and faithfully the orders of his Guru.

36. Be exact in doing even your little duties towards your Guru. You will derive much joy and peace.

37. In the service of Guru there is no such thing as menial service.

38. Service to Guru means surrender unto him.

39. All services are sacred and sublime.

40. Performance of one's own duty towards Guru is the practice of true religion.

41. Duty performed towards one's Guru is a moral tonic.

It fills the heart with divine virtues. It strengthens the mind and heart.

Complete Surrender

42. An earnest and sincere disciple gives his whole heart and soul to the service of his preceptor.

43. An earnest disciple finds means to serve his Guru, under all circumstances.

44. He who endures all the difficulties while serving his Guru conquers his lower nature.

45. Disciple must be ever grateful to his Guru who has shown the path to peace.

46. An ungrateful disciple is a miserable wretch on this earth. His lot is pitiable, lamentable and deplorable indeed.

Enthronement of Guru

48. I bow down to the great Guru, the First and Perfect Being, the Revealer of the sacred Vedas, who like a bee extracts the essence of the Vedas, comprising Jnana, Vijnana, and gives it to his devotees.

49. The true disciple should enthrone in the recesses of his heart the Lotus-Feet of his revered Guru.

50. The first and foremost duty of a disciple when he meets his Guru is to salute him with all humility.

51. In the Bhagavata, the story is told of an Avadhutha who had twenty-four Upagurus, viz., the five elements, the Sun, the Moon, the sea, animals, etc., which though insignificant, taught him each in its own way the Supreme Knowledge.

52. He is the best of disciples, who, with one-pointed mind, without thinking of aught else, worships his Guru alone.

53. When Sattva increases in an aspirant, he becomes righteous and develops true devotion to his Guru.

54. The Guru is but the embodiment of equal vision and therefore looks upon all his disciples alike.

55. Krishna says to Uddhava: "I am Vasishtha among Priests; and Brihaspati among Preceptors; I am Narayana among Sages and Sanatkumara among celibates."

56. When disciple is serving under his Guru, he should never make others serve him. This is a great obstacle for him to grow in spirituality.

57. Bring glory to your Guru by making them Guru Bhais. This is the royal way to develop Guru-Bhakti.

Humility Above Erudition

58. Even if you are a man of great erudition and rich, you must be very humble before Guru, and great souls.

59. A disciple, who is not learned but who is an embodiment of humility, is very much loved by his Guru.

60. If you want to drink water at the tap, you will have to bend yourself. Even so if you want to drink the spiritual nectar of immortality which flows from Holy lips of Guru you will have to be an embodiment of humility and meekness.

61. Guru's grace descends upon those who feel utterly humble and faithful to him.

62. There is no better flower than humility to worship the Lotus-Feet of the Master.

Meaning of Faith

63. Faith is confidence and trust in Guru.

64. Faith is belief in statements, utterances, actions, writings and teachings of one's holy preceptor and great souls.

65. Faith is firm conviction of the truth of what is declared by preceptor by way either of testimony, or authority without any other evidence or proof.

66. Have perfect faith in Guru and surrender your entire being unto Him. He will take care of you. All fear, obstacles and tribulations will vanish in toto.

67. Firm faith in Sat-Guru elevates the soul, purifies the heart and leads to Self-realisation.

68. Disciples' motto must be intense faith in the Teachings of Guru.

Nature of Obedience

69. Obedience is willingness to obey the commands of Guru and elders.

70. Only the disciple who obeys his Guru can have command over his lower self.

71. From obedience to Guru springs all other divine virtues, such as humility, devotion, egolessness, etc.

72. True obedience to Guru neither procrastinates nor questions.

73. Obedience to Guru is the mother of success in all undertakings.

74. True obedience to Guru is the performance of what is commanded by him and abstaining from what is prohibited.

75. A hypocritical disciple obeys his Guru from fear. The true disciple obeys his Guru with pure love, for love's sake.

76. Let the disciple's first lesson be obedience to Guru.

77. Goodness is a river that flows from the Lotus-Feet of the Lord by the path of obedience to Guru

78. If the heart of the disciple is not satisfied, it shows that obedience to Guru is not fully observed by the disciple.

79. Your offerings please Guru according to your zeal and Bhava and not according to their nature.

80. The disciple should serve his master with great zeal and care.

The Spiritual Etiquette

81. Give yourself to the service of Acharya. Offer the body, the mind and soul, with great enthusiasm.

82. The dynamic aspect of faith to Guru means absolute self-surrender to his Lotus-Feet.

83. Be very regular in your daily routine of Guru-Seva.

84. Be clock-like in your daily personal service to Acharya.

85. The sign of humility is to respect the preceptor and saints of all climes.

86. Do not talk in a loud voice in the presence of Acharya and venerable persons.

87. Faith in the words of Guru is the master-key to unlock the gate of Immortality.

88. When you are a disciple of a great Guru, never try to make others your disciples and to become a self-styled Guru. Treat them as your Guru Bhais.

89. Better not to have a Guru and to wander in the desert of life, than to have a Guru and deceive and desert him.

90. Man who is a slave of lust cannot serve and surrender to his Guru and save himself from the quagmire of Samsara.

The Binding Force

91. To deceive Guru is means to dig one's own grave.

92. The binding force between Guru and disciple must be pure love.

93. Grace of Guru plus disciple's effort brings forth the child of Immortality.

94. Guru should not accept Guru-Dakshina from his disciple unless he imparts knowledge to him.

95. Disciple should hoist the flag of the Guru's glory throughout his life.

96. Dedication to the Lotus-Feet of Guru must be the ideal of the disciple

97. Guru is great. Do not be afraid of adversities, march on, O Heroic disciple!

98. Guru's grace is greater than atomic force.

99. Adversities which fall on the shoulders of disciple are blessings of Guru in disguise.

100. Dedication to the Lotus-Feet of Guru must be the watch word of true disciple.

Service of Guru

101. If you are lucky enough to serve your Guru who is all love and bliss, the service becomes supreme bliss and there is infinite joy.

102. Serve your Guru humbly, willingly, unquestioningly, unassumingly, ungrudgingly, untiringly and lovingly.

103. If you surrender to the Lotus-Feet of Guru, who is God on earth, he will guard you from pitfalls, goad you in your Sadhana and guide you to the goal ultimate.

104. Guru's grace is inexhaustible, immeasurable and indescribable.

105. Incurable diseases are cured by taking Guru's Ucchishta Prasad.

106. You have to attain that beyond which there is nothing to attain, viz., faith in the Guru.

107. This faith in the Guru will lead you to the ultimate good in twinkling of an eye.

108. Have faith, faith, faith in the words and actions of Guru. This is the way to develop Guru-Bhakti.

Chapter VII

TRUE GUIDE OF THE SEEKER

Fundamentals of Discipleship

1. If an aspirant will not serve his Guru with faith and devotion all his vows and austerities will certainly leak out as water from an unburnt pot.

2. Control of mind and senses, meditation on Guru-Bhagavan, patience while serving him, forbearance, devotion to the preceptor, contentment, compassion, cleanliness, truthfulness, straightforwardness, humility and obedience to the Guru are the characteristics of a good disciple.

3. The seeker after Truth should dwell in the house of his preceptor with control over his senses and mind, and should study the scriptures under him with great faith and reverence.

4. He should observe strict Brahmacharya, and should offer worship to the preceptor.

5. A disciple should regard the preceptor as God Himself and should not look upon him as a man.

6. He should not find out defects in the preceptor because Guru represents all the gods.

7. Disciple should bring alms to the preceptor and must feed him with great faith and devotion.

8. Disciple should shun all comforts as poison and should surrender his body in the service of his Guru.

9. Disciple should offer Dakshina to his perceptor after studying scriptures and with his permission one should return to his home.

10. He who uses "Gurudom" as a means of livelihood is a destroyer of religion.

11. The main duty of a Brahmachari is wholehearted selfless service to his preceptor.

12. Tapas, pilgrimage, charitable gifts, are not so helpful to attain Guru's grace as personal service and utter obedience to him.

13. The Vedas, direct perception, sayings of Guru, and inference are the four proofs of knowledge.

14. All works bear the seed of sorrow but not service rendered to Guru.

15. At anytime disciple should be ready to give up wealth, enjoyment comforts, happiness and even his own body to carry out Guru's commands.

Dharma in Relation to Guru

16. He who surrenders his Thana, Mana and Dhana at the feet of master develops Guru-Bhakti.

17. Whatever promotes devotion to the feet of Master is highest Dharma.

18. Niyama consists of Japa of Guru Mantra, doing austerity while serving Guru, faith in the words of Guru, Acharya-sevana, contentment, purity, studying the scriptures and Guru-Bhakti or surrender to Guru.

19. Titiksha is the bearing of grief or affliction while carrying out Guru's Command.

20. Tyaga is the giving up works which Guru prohibits.

21. One who does not serve and obey his Guru is really a fool.

22. Lord Krishna says to Uddhava, "The human body, so hard to secure is a strong boat. The preceptor is at the helm of the boat. I am the favourable wind that drives it." The

man who does not strive to cross the ocean of births with such a boat and such a means is truly killing himself.

23. As man is under the influence of beginningless ignorance he cannot have Self-realisation without the help of Preceptor.

24. Can there be anything wrong in what the Guru says? There is some reason for it. The human intellect cannot reach there.

25. The personal service of Guru is the highest form of Yoga.

26. The disciple can control his mind by doing personal service to Guru.

The Three Modes of Nature

27. Anger, greed, untruthfulness, cruelty, begging, hypocrisy, quarrel, grief, delusion, dejection, distress, sleep, fear and indolence are the attributes of Tamas which cannot be overcome by taking many births. But personal service rendered to the Guru with faith and devotion will remove all these impurities.

28. Faith in the words of Guru and God is Sattvic.

29. That food which is left by Guru after his meal is the most Sattvic food.

30. Bliss that which arises from personal service to Guru is Sattvic.

31. The wise disciple should worship his Master with control over his senses and mind.

32. Of what worth is Tapas, charity, renunciation, cramming the scriptures, oration, solitude and silence to one whose heart is not surrendered at the feet of Master.

Total Avoidance of Sex

33. An aspirant should not associate with the opposite sex or those who are fond of the opposite sex because the

mind becomes agitated. When the mind becomes agitated he cannot serve his preceptor with faith and devotion.

34. Sadhana is of no avail if the disciple does not obey his Acharya.

35. The wise aspirant should avoid all sorts of bad company and should associate with the Guru and saints. Their company would make him unattached and purge his mind of all desires.

36. Just as cold, fear, darkness, leave a man who resorts to the fire, so also ignorance, fear of death, and all evils run away from a man who lives with his Guru.

37. The wise Guru is the supreme resort for those who are tossed about in this ocean of Samsara.

38. The sun bestows only one external eye, but the Guru bestows many eyes in many ways of attaining knowledge.

Guru—The Incarnate Divinity

39. Guru is the veritable God on earth and he is the true friend and reliable relative.

40. Disciple should prostrate before his Guru, saying to him "O Lord! O Lord! Have mercy on me who has taken shelter in thee. Protect me from the ocean of birth and death."

41. He who worships the Feet of Guru who is divine, with disinterested devotion, directly attains His Grace.

42. The disciple cuts off by means of meditation and the sword of knowledge obtained from the Preceptor and sharpened by service to him this baseless Ahamkara, which is imbedded in the mind, speech, Pranas, body and wanders in this world, freed of all attachments.

43. Contact with the objects should be avoided till attachment, which taints the mind, is completely cut off by the powerful weapon of intense devotion to Guru.

44. He who practises Yoga, by taking refuge in Guru, is not overcome by various obstacles.

45. The true disciple should, unhesitatingly and without shyness, prostrate on the ground 'Sashtanga' as a token of his complete surrender, at the Holy Feet of his Guru.

46. Whosoever devotes himself to the worship and service of Guru without expectation of reward will never go wrong, nor will he ever lose the benefit of such worship and service.

47. He is verily purified and attains salvation who daily studies the sacred Guru Gita, containing the light of wisdom.

48. He who delights in the Glory of His Guru and in narrating his Guru's glory to others, shall truly attain Guru's Grace.

49. In the ignorance-dispelling Presence of Guru, who verily is God, the Absolute,—in His Presence shall all thy doubt's be dispelled, like snow before the rising Sun.

50. "O Great and Most Revered Guru, I bow to Thee in reverence. Pray, instruct me how I may attain unfailing devotion to Thy Lotus-Feet and how my mind may always rest in devotion at thy Merciful Feet"—thus in all humility and self-surrender should the true disciple (prostrate) and plead before his Guru.

51. Glory to the most exalted Guru who is God-visible! Glory to the Sacred Scriptures that have sung the praises of the Guru! Glory to the true disciple that has found his sole refuge in such a Guru.

God-Realisation through the Grace of Guru

52. God-realisation cannot be attained by discourse nor intelligence nor by profound study nor by charity or austerity. It can be realised by him who has got grace of Guru.

53. Even a drop of Guru's grace is quite sufficient to free oneself from the trammels of this Samsara.

54. It is through the grace of Guru alone that an aspirant can stick to the spiritual path and can break all kinds of ties and attachments.

55. The disciple who is full of egoism and who will not listen to the words of the Guru will be destroyed ultimately.

56. There is no difference between God and Guru who is a realised one. Both are identical.

57. There is no hope of overhauling the old vicious Samskaras of a neophyte without the help of a Satsanga with the Guru.

58. Association with the Guru is a safe boat to take the aspirant to the other shore of fearlessness and shore which is beyond darkness.

Praise of Guru in Scriptures

59. The glory of Guru-Bhakti is vividly eulogised in Bhagavata, Ramayana, Mahabharata, Yoga Vasishtha etc. Study them daily. You will be inspired.

60. Books which are written by Guru who is a realised one, constitute negative Satsanga. When you study them with full of faith and devotion you are wholly in communion with your holy Guru.

61. Guru's grace will descend on deserving disciple only who is earnestly struggling on the path and who is thirsting for God-realisation.

62. Nowadays disciples want to lead a life of ease and comfort and expect the grace of Guru, without obeying him.

63. Guru Nanak, Tulasidas, Sankaracharya, Vyasa and Valmiki have all written volumes on the Glory of association with the Guru and great souls.

64. Purandara Das, Mira Bai, etc., sang the glory of Guru Kripa.

65. Faith in God, in scriptures, love and devotion to Guru and God slowly develop in those who do regular Satsanga.

66. The company of Guru is a question of supply and demand. If there is sincere demand the supply will come at once; this is the inexorable law of nature.

67. If you are really thirsty for God-realisation you will find your spiritual teacher at your very threshold.

68. The company of the great realised Guru is difficult of attainment, unapproachable and beneficial. If you pray sincerely with devotion they themselves will come to you.

On Finding the Guru

69. Good things are always rare in this world. Musk, saffron, radium, sandal-wood, learned persons, virtuous persons, and philanthropists are rare. When such is the case what to speak of saints, Bhaktas, and Yogins, sages, seers, and Guru who is a realised one.

70. If you do service of the Guru who is a realised one, the question of your salvation is solved.

71. If you say that there are no good Mahatmas and preceptors, preceptors will also say that there is no good disciple.

72. The company of the great souls is obtained by the Grace of God alone.

73. Evil company should be certainly avoided by aspirants who want to serve the Guru and have his blessings.

74. Who crosses this Maya? Only he who abandons evil company, who serves the large-hearted Guru, who is free from "I"-ness, and "mine-ness."

75. By keeping company with the Guru, who is free from likes and dislikes, one becomes dispassionate. He gets Vairagya.

76. He develops Guru-Bhakti to the Lotus-Feet of Guru.

77. He who serves his Guru with devotion attains the *summum bonum* of life.

78. Aspirant's mind gets one-pointed by itself without any effort by serving the Guru.

79. Guru-Grantha-Sahib says that without Guru the path to God cannot be found. The Guru being God himself, can lead the aspirant on the path and guide him along the path, and he alone can make the *Chela* realise that he is himself God.

Great Love of Guru

78. A great secret of developing divine virtues and qualities lies in Guru- Bhakti.

80. Guru himself will impart all the Divine virtues to the disciple who completely surrenders at his Lotus-Feet.

81. Those who cannot control their minds and practise meditation,—the only remedy for them is to develop Guru-Bhakti and service to Guru.

82. Guru knows the difficulties and obstacles of the disciple because he is a Trikala Jnani. So pray to him silently. He will remove your obstacles.

83. Darshan of Guru removes all darkness and gives immense joy.

84. May Lord bless you all to develop rare divine virtue of Guru-Bhakti.

85. Lord Himself appears as Acharya either directly in human form or indirectly through a great Jnani, a Man of spiritual experience who is in direct communion with the Lord.

86. From birth to death the only purpose in life is to serve the great Master.

In Tune with the Guru

87. Man as an individual, as an intellectual person has no power. He has not got the real knowledge. But real knowledge, real power, real happiness, manifest themselves in a person only when he has got into the touch with Guru who is in tune with the Supreme Being.

88. Disciple must be humbler than the blade of grass. Then only Guru's grace will descend upon him.

89. When a disciple cannot meditate, when he does not know the secret path of spiritual life, the only way is to serve the Guru and get his blessings.

90. When the mind is calm and serene you can meditate. If it is disturbed; do Japa, study books and serve the Guru with devotion and faith. Then only you can evolve quickly.

91. The whole life from birth to death is a period of studentship. Then only the student can acquire spiritual knowledge which leads to salvation.

92. Disciples who reside at Gurukula should try their level best day and night not to have desire for anything of this world, which, is transitory.

93. It is to the disciple who has got a Guru that the doors of Immortality are opened.

94. Aspirants must know that mere study of books, cramming the phrases will not bestow Immortality. On the other hand it makes them proud. The real knowledge which solves the life's problem can be obtained through Guru's Grace.

95. The very company, the very association with the Guru who has seen God, has got its own supreme effect on disciple. It is greater than all studies.

96. Satsanga with Guru is the prime factor which regenerates a disciple, which illuminates him, which opens the door to heaven.

97. Association of Guru alone can help an aspirant to mould his character, to direct his consciousness and to know what really he is.

Guidance for the Disciple

98. The most important thing is service of Guru, abiding by the orders of the Guru, worship of the Guru and meditation on Guru. That is the best thing which a disciple has to do.

99. Disciple has to pray again and again to Devi Saraswati, the Guru who has extended his blessings on him and God who is supreme father.

100. Disciple must be grateful to his preceptor throughout his life, even though he has discontinued his studies from him.

101. The grace of Guru is always there. The only thing is that the disciple must have faith in Guru's words and obey his commands.

102. Svadhyaya or study is necessary to keep the intellect bright so that it may not be misdirected, misused. And, then, more important than that is Satsanga, company of a Sage, or a Mahatma. That is, we must have a Guru so that we may be constantly guided, we may be pointed out the pitfalls that are on the path. Then he will be able to move properly with the help of the wisdom which is given to him by the Guru.

The Secret of Realisation

103. The secret of contacting the Reality which is the summum bonum of life is Guru-Bhakti.

104. Guru's words are law for a true disciple.

105. To become a slave of the Guru, is to become the servant of God.

106. He is really a Guru who has seen God and shows Him to the worthy disciple.

107. Beware of pseudo-Gurus who can cram the whole Sastras and quote to the disciples, but they themselves cannot practise what they preach.

108. A lazy disciple cannot get Guru's Grace.

109. Disciple who is of Rajasic temperament cannot understand the actions of Guru who does Lokasangraha.

110. Disciple must consult his Guru before he undertakes anything.

Chapter VIII

CARDINAL NOTES ON GURU-BHAKTI

The Content of Spiritual Teaching

1. Service of the Guru who is a liberated one, the study of the books which are written by him, and meditation on his holy form is the golden medium to develop Guru-Bhakti.

2. The disciple who runs after name, fame, power wealth and sex cannot cultivate true devotion to the Lotus-Feet of Satguru.

3. The field of education is very, very wide and scope of acquiring knowledge is infinite, that the need for a Guru is inevitable.

4. The Taittireeya Upanishad says, "Now about the knowledge. The preceptor is the first form. The disciple is the last form. Knowledge is the link between the two, and instruction is the medium, effecting such a union or link. This is the field of knowledge."

5. Kathopanishad says, "that Self which is being taught over in various ways, is not easily known when taught by a man of inferior intellect, but when taught by one who is established in Brahman, there is no doubt at all. The Self, being subtler than the subtle, is not to be obtained by mere intellectual gymnastics. Guru-Kripa alone can bestow knowledge.

Guru-Disciple Relationship

6. Disciple should remain in the house of preceptor, maintaining full Brahmacharya for twelve years and do

rigorous Tapas. And he should also serve him and study the sacred scriptures under him.

7. He alone can be a Guru who is fit to teach the disciple, who can himself practise whatever he teaches.

8. One ought not accept anyone and everyone as his Guru. Once after accepting him as a Guru one should not divorce him on any account.

9. Teachers of real spiritual enlightenment are very rare in these days.

10. Really advanced spiritual persons will not undertake the duty of being a Guru unless they have got Command from the Almighty.

11. When a deserving aspirant goes in quest of Guru to initiate him to the spiritual path, God appears before him as a Guru and initiates him.

12. Guru, who is a liberated one, lives in a different plane of consciousness which is termed as Tureeya Avastha. The disciple who wants to become one with Guru must equip himself with the virtue of absolute detachment from the worldly transitory things.

Source of Higher Knowledge

13. The higher knowledge which comes from Chit, comes not in the form of ideas or thoughts but as power. It has to be directly transmitted by the Guru (who is one with Chit-Shakti) to the disciple.

14. God-realisation cannot be attained through mere self-effort. The Guru's grace is absolutely necessary.

15. When the disciple is fit for higher initiation, the Guru will himself initiate him in the mysteries of Yoga.

16. Faith in Guru can move mountains. Guru's Grace can work wonders. Doubt not. March on. O Hero!

17. He who serves a great spiritual man who is one with the absolute can cross the quagmire of Samsara.

18. If you serve worldly-minded people you get qualities of worldly people. On the other hand if you serve the Lotus-Feet of Guru who is always immersed in bliss, who is abode of virtues, who is love personified, you get the qualities of him. So serve, serve, serve.

19. Disciple should not feel shy or below dignity to serve his Guru (in front of others).

Principles of Action

20. Never take your food before Guru takes his food.

21. He who eats Guru's Jhuta Prasad (the remnant from the plate of Guru) will feel unity with him. He will become one with Guru through his grace.

22. Do not disturb or wake up the Guru when he takes rest or sleeps even in unavoidable circumstances.

23. Don't cut jokes with Guru. If you cut jokes with him (gradually) you lose the reverence for him and you will feel equality, with him.

24. Be careful about pseudo-Gurus who have ruined themselves, and ruin you also.

25. To have a Guru is good but to divorce him is very bad.

26. To have a Guru is good, to serve him with intense faith is still better.

27. To obey Guru is to obey God.

28. To have many Gurus is bad. To deceive and disobey Guru is very, very bad.

29. Be ever ready like a watchdog to serve the Guru.

30. Obtain the grace of the Guru by serving him untiringly.

31. He only knows the secret of Sadhana who has got Guru's grace.

32. To have a Guru is good; to obey his commands is better and to get his blessings is the best.

33. He only knows the technique of contacting the Reality who serves his Guru.

34. He who is free from Moha will never do Guru Droha.

35. He who desires to occupy the 'Gaddi' of the Guru Maharaj while he is living, will get direct passport to hell. Even Lord of death is afraid of him because he may desire to occupy his throne also.

36. He who does Padapuja on the Guru Poornima day to his Guru will get success in all undertakings throughout the year.

37. To love Gurubhai is to love Gurudev.

38. To help the Gurubhai is to help the Gurudev.

39. To serve the Guru means to save oneself.

40. To serve the Guru is to serve the parents.

41. To have a blind faith in anything is not good. To have blind faith in the words of Guru who is communing with God, is the royal road to Moksha.

42. You can become a high scholar in no time but not a true disciple very easily.

Search for the Right Guru

43. Nowadays there are many pseudo-Gurus and disciples. Be careful, when you choose your Guru.

44. Duty of a disciple is to obey the orders which come from the holy lips of the Guru.

45. Keep neat and clean the surroundings of the Guru's house.

46. The relation between preceptor and disciple is like that of beloved and lover.

47. Sometimes Guru may test his disciple or even tempt him also but disciple should overcome by firm faith in him.

48. Disciple should not hide anything from Guru. He must be frank and straightforward.

49. It is a rare privilege to become the dust of the Lotus-Feet of Guru who is free from Raga-Dvesha.

50. Dust of the holy feet of the preceptor who is one with the Supreme Being is the divine ornament for the disciple.

51. Never miss a day in the service of Guru. Do not give any lame excuses.

52. He is that blessed man who feels always as a dust of the Guru's feet.

53. Grace of the Guru descends on the disciple, who is humble, simple, obedient and devoted to the Lotus-Feet of the Guru.

54. Be an instrument in the hands of Guru.

55. When Guru points out your mistakes, do not justify your actions. Simply obey him.

56. Learn Asana, Pranayama and meditation under the guidance of Guru who is well-versed in them.

57. He who eats too much, and sleeps too much cannot serve according to Guru's taste.

In the Foot-Steps of the Guru

58. Those who talk too much and want to decorate their bodies, cannot serve their Guru as Guru wishes to do them.

59. Daily worship the Lotus-Feet of your Guru with Bhav and devotion.

60. Never mix with women or worldly-minded people if you want to serve your Guru with Divine Bhav.

61. Guru-Seva is the master-key to unlock the Guru's blessings.

62. Where there is Guru there is God. Remember always this point well.

63. He who seeks Guru seeks God. He who seeks God meets the Guru.

64. Disciple must follow on the foot-steps of his Guru.

65. Disciple must regard and honour his Guru's wife as his own mother.

66. Do not beg at the door of your Guru for earthly comforts which are transitory. Ask for Immortality.

67. Beg not from thy Guru thy earthly needs.

68. Preceptor's Lotus-Feet is the sole refuge of a true disciple.

69. He who serves his Guru untiringly day and night with Bhav will never be troubled by lust, anger and greed.

At the Feet of the Guru

70. He who takes refuge at the feet of Divine Master will overcome all the obstacles on the spiritual path by his Grace.

71. The best seclusion for meditation is Guru's abode.

72. Seclusion will not be seclusion if Guru is not dwelling with his disciple. Seclusion becomes the abode of lust and Tamas.

73. Service of Guru from beginning to end becomes the sweet honey to the disciple who has real devotion to his Guru.

74. He is the blessed soul who drinks the nectar which flows from the holy lips of his Guru.

75. He will have no thoughts of the world who serves his Guru untiringly with full of Bhav. He is the most blessed soul on earth.

76. Serve, Serve, Serve your Guru. This is the royal way to cultivate Guru-Bhakti.

77. Guru is Existence-Knowledge-Bliss Absolute.

The Worship of the Teacher

78. There is no service so beneficial and so soul-elevating as that of the blessed Acharya.

79. No real rest can be had except in the service of Divine Master.

80. Grace of Guru gives real meaning to life.

81. Service of the holy Acharya without any selfish motives gives a shape to the life.

82. It is a great blunder on the part of seeker after the truth to say "*Na Guru na sishya*" after studying some Vedantic Texts independently.

83. Some time Guru suffers physically on account of taking disciple's sins. In fact Guru never suffers from any physical diseases or ailments; but it is only a rare chance given to the disciple to purify his heart by serving him with great (devotion) and earnestness.

84. The sublime thought of the blessed Acharya will help the disciple to rise above body-consciousness or glamour of a sensual life.

85. 'Upa' means *near*, 'ni' means *down,* 'sat' means to *sit.* So Upanishad means sitting down near the Acharya. Groups of pupil sit near the preceptor to learn from him the secret of doctrine of Brahman.

Impartment of Mystic Teaching

86. Mystic significance of the holy scriptures, and esoteric meaning of the ancient doctrines cannot be understood by reading books, or hearing scholarly lectures. Those blessed pupils who serve and live under the spiritual teacher, for life-long time with great reverence and devotion can understand and realise the Upanishads' statements such

as "Thou art That," "I am Brahman," "All indeed is Brahman," etc.

87. Grace of the Guru gives the inner vision (of Atman).

88. Satguru communicates the secret knowledge of the Upanishads to his trusted disciples only after repeated entreaty and severe testing.

89. According to the Upanishadic tradition the secret knowledge of Brahman may be imparted by a preceptor to his worthy son or to a trusted Sishya but not to another, whoever he may be, even if the latter should give him the whole earth surrounded by the water and filled with the treasures.

90. After doing prostration to the blessed Guru, disciple should not turn his back to him and go away.

91. Even a child can be taught Vedanta provided the teacher knows very well what Vedanta truly means and how can it be applied to the different stages of life.

92. "*Arthaturanam na Guror na bandhum.*" That means a person who hankers after wealth, will not mind even to swindle Guru's property.

93. Do not covet the wealth of the Guru.

94. The blessed Guru who is a liberated one is ever peaceful and blissful. He has an equal vision and balanced mind. He is equal in honour and dishonour, censure and praise, pleasure and pain. He is free from egoism, pride, anger, lust and greed. He has no likes and dislikes, he has no attachment to anything. He is full of wisdom; he is childlike, he clears the doubts of the disciple merely by his presence or through his gracious look.

95. To serve the poor and the sick, to serve the Guru and parents, to do charitable and noble acts, to possess knowledge of the Self by the grace of the Guru, is indeed a supreme blessing.

96. There is nothing so purifying as personal service of Guru.

97. Gurukripa is a trustworthy companion along the weary path to Moksha.

Weapon for Self-conquest

98. Conquest of life is possible only by surrendering to Guru.

99. The way from passion to peace is through controlling the mind by practising the Guru-Bhakti Yoga.

100. Guru-Seva keeps you quite fit and healthy.

101. Practice of Guru-Bhakti Yoga gives you immeasurable and immense joy.

102. Guru-Seva generates Advaita Bhava or unity.

103. Guru-Bhakti Yoga bestows on the practitioner, longevity and bliss eternal.

104. Practice of Vedanta without Guru-Seva makes one a lip-Vedantin. Therefore serve, serve, serve your blessed Acharya.

105. Pray to the blessed Guru every minute for your guidance in your daily life.

106. That prayer which comes from the sincere pure heart of a disciple is at once answered by the Guru.

107. Approach the saints and sages who are blessed Gurus, the doctors of divinity with faith, devotion and humility. Take a dose of medicine called Jnana. The *pathyam* is perfect obedience. Then the disease of Ajnana will be eradicated completely. You will enjoy Supreme Bliss.

Chapter IX

BASES OF GURU-BHAKTI

The Role of Faith

1. Faith in Guru is the first rung in the ladder of Guru-Bhakti Yoga.

2. Faith in Guru inspires hope in the disciple to attain the divine grace.

3. Have perfect trust in Guru, abandon all fears, cares, worries and be at perfect ease.

4. Faith in the words of Guru is power, strength and abundant energy. Doubt not. March on heroic disciple.

5. Strengthen your faith in the Guru through association with the wise and study of sacred ancient scriptures.

6. Have intense faith in the teachings of Guru. Understand clearly the nature and glory of the Satguru. By serving Guru, lead the divine life. Only then you will be able to do total self-surrender to the holy feet of Satguru who is a living image of God.

7. It is better to die than to be a nuisance to Guru.

8. Devotion to Guru subdues all lower propensities and impulses and removes all obstacles.

9. Devotion to Guru is the greatest factor in the practice of Guru-Bhakti Yoga.

Aspects of Devotion

10. Unswerving devotion to Guru is regarded as a very efficacious method of attaining God-realisation.

11. True devotion to Guru is constant remembrance of

Guru's glory and spreading his divine message to one and all.

12. Devotion to the holy feet of preceptor is the flower, and his blessing is the immortal fruit.

13. The aim of life is to avoid bad company which gives misery at the end and to serve the Lotus-Feet of holy Acharya who bestows immortality.

14. Real life begins when a man takes recourse to Yoga of Guru-Bhakti which bestows on the practitioner the everlasting happiness here and hereafter.

15. Is there no escape from the unceasing cycle of birth and death, pleasure and pain, joy and misery? Listen, O disciple, there is one sure way, turn away your mind from the sensual objects which are perishable and take recourse to Guru Seva Yoga, which takes you beyond dualities.

16. True lasting happiness can be had by taking recourse to Guru Sarana Yoga, but not in external perishable objects.

17. Guru-Bhakti Yoga, Guru-Seva Yoga and Guru-Sarana Yoga, etc., are all synonymous terms of Guru-Bhakti Yoga. They are one and the same.

18. Some people think that Guru-Seva Yoga is inferior type of Yoga. They have thoroughly misunderstood the secret of spirituality.

19. Practice of Guru-Bhakti Yoga means an intense pure love for Guru.

20. Devotion to the Lotus-Feet of blessed Acharya must be gradually cultivated. There is no short-cut.

21. Guru-Bhakti Yoga is the science of all sciences.

22. The Lotus-Feet of the blessed Acharya are the chief object of meditation, for a true disciple.

23. Guru-Bhakti Yoga is the king among all other Yogas.

24. When the dissipated rays of the mind are collected by the practice of Guru-Bhakti Yoga can work wonders.

25. All great souls, all master-minds have done great work through the practice of Guru-Bhakti Yoga.

26. According to the 'Guru-Bhakti Yoga' school of thought Guru and God are one, hence total self-surrender to Guru is very essential.

27. Guru-Bhakti Yoga includes all other Yogas. Without taking recourse to Guru-Bhakti Yoga nobody can practise other Yogas, which are hard to tread.

28. Guru-Bhakti Yoga school of thought gives a great instance in obtaining "Guru Kripa" through "Acharyopasana."

29. Guru-Bhakti Yoga is as ancient as Vedic and Upanishadic period.

30. Guru-Bhakti Yoga cult, greatly stresses upon the service of Guru for attaining the purity of heart, to meditate and realise.

31. He who is devoted to the well-being of his glory, Guru is a blessed being.

The Function of Grace

32. Grace of Guru is a transforming force.

33. Where the Grace of Guru is, there victory is.

34. To adore the blessed feet of Acharya and to abide by his divine law is to live truly.

35. Annihilate the fluctuating potency of the mind through ceaseless practices of Guru-Bhakti Yoga.

36. The chief purpose and the goal of your life here is to obtain Guru's Grace which bestows immortality.

37. Remember the triplet "*Faith, Obedience* and *Self-surrender*" while serving Guru.

38. Let the ideal of Guru Seva penetrate into your heart.

39. Detach your mind from the evil company and attach to the sacred feet of Acharya, who is a pattern of perfection,

knower of truth, a centre of universal love, a humble servant of humanity.

40. Have unremitting spiritual practice with the help of wise Guru.

41. A true aspirant rejoices to practise Guru-Bhakti Yoga.

42. Cultivate devotion to Preceptor to a maximum degree; then only can you enjoy his choicest blessings.

43. True aspirant's joy knows no bounds when he comes across sacred feet of Blessed Acharya.

44. Never waste a single moment; life is short; time is fleeting; death is uncertain; arise, awake; apply yourself diligently in the service of Acharya.

45. Plunge yourself in the service of Acharya.

46. Arm yourself with faith in Guru, and in his words of wisdom.

Spiritual Path and Life

47. Spiritual path is sharp-edged razor path. A Guru is absolutely necessary, who has tread the path.

48. Renounce all your egoism and surrender yourself unto the Lotus-Feet of the Master.

49. The Guru will guide you, and inspire you only. You should yourself tread the path.

50. Life is short. Time is fleeting. Arise, awake, approach the holy feet of Acharya.

51. Life is short, Time of death is uncertain. Apply yourself seriously to the service of Guru.

52. Maintain daily the spiritual diary and record correctly your progress and failure and send it to your Guru at the end of the month.

53. Don't complain to your Guru that there is no time for Sadhana due to overwork to him. Reduce sleep and tall talk.

Eat a little. Then you will have plenty of time for Sadhana. The highest Sadhana is service of Acharya.

54. Let the service and thought of the Guru keep away the thought of the world.

55. Do not boast or make sure of your ability with your spiritual Teacher. Be simple and humble. You will grow spiritually in leaps and bounds.

56. Give up back-biting, criticising and fault-finding about preceptor's actions. Beware of reaction.

57. Be prepared to suffer any amount of pain on account of service to Acharya.

58. Admit your faults plainly before the Guru who is the embodiment of compassion and love.

59. Serve your Guru more than what he is expecting from you.

60. Have intense connection with none but Preceptor. Mix little with others.

61. The love and compassionate looks of Guru can transform the disciple's lower nature.

The Spirit of Discipleship

62. Recognise and realise the greatness of Guru. And spread his message of love to the humanity. By this Guru's grace will descend upon you.

63. Never swerve from the duties to the preceptor.

64. Valuable gifts must be given to Guru with faith, in plenty, with modesty and devotion.

65. Give the preceptor the fee he desires. Give the preceptor the best gifts.

66. Disciple should not take back the gifts given to Guru even by carelessness.

67. Scrutinise your inner motives while doing service to

Guru. Service must be done to Guru without expectation of name, fame, power, wealth, etc.

68. When you deal with your teacher, be honest and sincere.

69. No spiritual progress is possible without honesty, in the Yoga of Guru-Bhakti.

70. Through the hope of Guru's grace and grace alone a disciple can march forward on the spiritual path, just as the Chataka Bird lives on the hope of Swati rain drops.

71. The highest Yajna or a sacrifice is the hospitality shown to Guru. Even Asvamedha and other great Yajnas are nothing before this Guru Seva Yajna.

The Easiest Path to God-Realisation

72. Be inspired by taking shelter at the feet of Master.

73. Love is the golden link or tie which binds the heart of the disciple to the Lotus-Feet of Master.

74. Guru-Bhakti Yoga is the easiest, purest, quickest, safest way for God-consciousness. May you all attain God-consciousness in this very birth through the practice of Guru-Bhakti Yoga.

75. Take refuge in the name of the Guru. Sing and chant his name always. In Kali Yuga singing the glory of the Guru and meditation on his Lotus-Feet is the best and easiest way for God-realisation.

76. Devotion to Guru is the Master-key to open the door of Moksha or eternal bliss.

77. Life is a sweet flower of which the devotion to Guru is the sweet honey.

78. Devotion to feet of Master is the very life-breath of a true disciple.

79. Practice of Guru-Bhakti Yoga bestows immortality, supreme peace and perennial joy.

80. The Guru is an embodiment of love and compassion. He is an ocean of love.

81. If you wish to get his blessings you must also become an embodiment of love and compassion.

82. In his devotion to Guru there should not be a tinge of selfishness, in the heart of the disciple.

83. Devotion to Guru must be ever-enduring and permanent.

84. Whole-hearted willingness to serve the Guru is the very essence of devotion.

85. Love of body or skin is passion; love of Guru is devotion. It is love for love's sake.

86. Devotion to Guru is the stepping-stone to devotion to God.

87. Cultivate pure devotion to Guru in the garden of your heart through Japa; Kirtan, Prayer, meditation, service of saints, study and company of saints.

88. Service of thy Guru must be the sole concern and aim of thy life.

89. Love your Guru more than yourself.

The Development of Universal Love

90. Love your enemies, love your inferiors, love animals, love your Guru and love all saints and sages.

91. Develop universal love gradually through selfless service to Guru, Satsanga with great souls, prayer and recitation of Guru-Mantra.

92. What others have achieved with great effort the same you can attain through the Guru's grace.

93. Blessed are the meek because they will soon attain the Guru's grace. Blessed are the pure who have sought refuge in Guru for they shall verily attain the bliss.

94. Meekness is the only Royal Road to lead you to the grace of Guru.

95. Guru is the "Open Seasum" with which you can unlock the mystery of life and salvation.

96. The first Test of spiritual teacher or a truly great man is his meekness. It is his fundamental virtue.

In Tune with Guru

97. It is easier for a camel to enter the eye of a needle; but, lo, it is far more difficult for one without the Grace of Guru to enter the Kingdom of God.

98. Just as water, when added to milk, loses its own identity, becoming one with the milk, so too should the true disciple utterly surrender himself unto the Guru and be one with him

99. Just as small streams and rivers by joining the great and sacred Ganga come to be regarded as sacred and worshipped, too, and finally reach the goal—the ocean, so shall the true disciple by seeking refuge at the Feet of Guru and by becoming one with him come to attain the Bliss Everlasting.

100. Does the child learn to speak or to walk in a single day? Does it not need long association with the parents and proper attention and the interest, which alone can teach the child to speak or to walk? So, too, the true and sincere disciple should remain and stay with the Guru for sufficiently long time, rendering him all service, by *Than*, and *Man*, all the while evincing true and genuine attention and interest to learn the Supreme Vidya. Thus alone will he attain the great Knowledge..... not otherwise.

The Bestower of All Boons

101. Verily like Kalpaka Vriksha, like Kamadhenu, like Chintamani, verily as these grant the boon that is desired by

its seeker, so too does the Guru grant the seeker whatever he desires. . . Therefore shall the true disciple seek but the Great Knowledge of the Upanishads to attain Moksha.

102. Just as the baby, when it totters around, tries to walk all by its own, now falling down and again getting up, needs and calls for the help of its mother, the disciple also in the earlier stages of his Sadhana needs and should seek the guidance of the Merciful Guru.

103. Like the child too, the true disciple should have intense desire for liberation (Mumukshutva) and express this in all possible manner, only that he may be helped by his Guru in the realisation of this desire. This desire may well be called the effort and the Guru's Merciful Help is the grace like the kindness of the helping mother.

104. Two things are necessary for a beautifully-finished Idol or an Image.. . one is a perfect, faultless good piece of marble; the second is the expert Sculptor. The piece of marble should but unconditionally remain in the hands of the Sculptor in order to be carved and chiselled into the fine Image. . . So too, the disciple has but to cleanse himself, purify himself, and make himself a perfectly faultless piece of marble and placing himself under the expert guidance of his Master, allow to be carved out and chiselled into the Image of God.

105. Just as with the rising of the Sun the entire darkness is at once dispelled, so does the Avidya and Avarana in the mind of the disciple get dispelled immediately with the descent of his Guru's Grace.

106. Just as one who is burnt by the scorching rays of the sun finds immense relief and happiness in the cool shades of trees and just is after a hot day, one finds immense happiness in the cool moonlight, so does one burnt by the scorching rays of Samsara and all athirst for

peace find the desired peace and happiness at the Feet of a Brahma-Nishtha Guru.

107. Just as the 'Chataka' bird, after waiting for long, quenches its thirst only by drop of rain-water, so should the true disciple serve his Guru and await the 'Word of Upadesha' that shall quench all his agonies and free him for ever.

108. The Grace of Brahmanishtha Guru will, verily burn all the sins of the one that seeks such a Merciful Guru whatever may be the worth of this one even as the fire, by its very nature, burns away whatever that comes within its fold and within its aura.

Need For Spiritual Preoccupation

109. Everyone who longs to transcend misery and obtain joy and happiness in life should sincerely practise Guru-Bhakti Yoga.

110. A very effective method of eradicating all evil qualities is to put into practice the Yoga of Guru-Bhakti.

111. Devotion to the holy feet of Guru is the cardinal virtue, which, if assiduously cultivated, transports a disciple from the morass of misery and ignorance to the paradise of perennial joy and bliss supreme.

112. Sexual propensities though they at first are like ripples acquired the proportions of a sea on account of bad company. Therefore shun evil company and approach the life-saving feet of Acharya.

113. Service of Guru is a *sine qua non* in the practice of Guru-Bhakti Yoga.

114. You can overcome worries if you keep yourself always very busy in the service of Guru. This is the surest antidote for all worries.

115. A noble disciple should not suspect or disregard, his Guru on any account.

116. Shyness to do 'Sashtanga' prostration to the sacred feet of revered Guru, is a great hindrance in the practice of Guru-Bhakti Yoga.

117. Self-sufficiency, self-justification, vanity, self-conceit, self-assertion, procrastination, obstinacy, fault-finding, evil company, dishonesty, arrogance, lust. anger, greed, and egoism, are great stumbling blocks on the path of Guru-Bhakti Yoga.

118. Guru-Bhakti Yoga is the foundation of all other Yogas viz., Karma Yoga, Bhakti Yoga, Raja Yoga, Hatha Yoga, Jnana Yoga etc. The disciple who thinks that he knows everything will not learn anything from his Guru, due to self-conceit.

119. A very dangerous habit for a disciple is to justify himself before the Guru.

120. Be gentle, be sweet, be soft and polite when you serve your Guru. You will win the heart of Guru. Never show rudeness in speech or action with your Guru.

121. Pig-headed student cannot have any definite progress in the practice of Guru-Bhakti Yoga.

122. Disciple should look on the bright side of life of the revered preceptor.

123. Inflict self-punishment, if the mind thinks ill of Guru.

124. All that is wanted of you is sincere and earnest effort in the path of Guru-Bhakti Yoga.

125. Write down your Guru Mantra or Guru's holy name daily in a clean note book for an hour.

126. Repeat always your Guru Mantra even while walking, eating and working in the office.

Elevating Presence of Guru

127. Words cannot adequately express the deep debt of

gratitude for the wonderful transformation brought in the disciple by the miraculous spiritual power latent in the great Guru.

128. Truly it is said that the Satguru is God Incarnate. His greatness is indescribable

129. Guru's presence elevates and inspires the disciple with tremendous spiritual vibrations. The greatness of Guru rests in transforming the lower nature of the disciple.

130. To take refuge in the adorable feet of Satguru is the way of life.

131. The way of Saranagati or self-surrender to Guru is the way of God-realisation.

132. None can enjoy eternal bliss unless he is having an unwavering faith in his Guru.

133. Whatever Guru does, though it may appear to be unjustifiable, is right.

134. Unswerving and unflinching faith in the teachings of Guru is the root of real Guru-Bhakti.

135. Guru always dwells in the heart of his disciple.

136. Kabir says, "Guru and Govinda, both of them, stand before me. To whom shall I bow? Blessed is the Guru who showed me the Govinda."

137. Only a Guru can show divine light to his worthy Chela.

138. Guru takes his disciples from the unreal to the real, from the mortality to immortality, from darkness to light, from the materialism to spirituality.

Guru—The Benefactor of the World

139. A real Guru can change the destiny of the disciple.

140. Satguru is a prophet and a messenger of God, is a cosmic friend and benefactor of the world. He is a guiding star to the suffering mankind.

141. By serving the true Guru the noose of time is destroyed, the sacred words of wisdom of Guru enter the heart of disciple. There is no release without Guru's Grace.

142. He who has turned his face from the path of Guru-Bhakti Yoga goes from death to death, from darkness to darkness, and from ignorance to ignorance.

143. It is only the word of the great teacher that like thrashing sunbeam, lights up, through the darkness of the illusions of the world, the path of humanity which men and women try to follow according to their inherited capacity.

144. The Guru's Grace itself will enable one to understand true purpose of life and to have a burning desire to realise the Self.

145. Guru Kripa is the most vital internal antiseptic, universal antibiotic against the bacteria of all the vices in the heart of the disciple.

146. Grace of the Guru will flow as easily as water flows from the one pot to another if one establishes continuous unbroken contact with his Guru.

147. Guru Kripa or Kataksha cannot be attained by mere mechanical prostration to Guru. It can be obtained only when one translates Guru's teachings, in life.

148. Before retiring to bed, disciple should introspect as to how far he has obeyed in carrying out Guru's orders.

149. Every day the disciple before he starts his service to his Guru, should resolve that he would serve the Guru with more devotion and obedience than the previous days.

150. Even the little faith in Guru and scriptures will vanish in no time by bad company.

The Need for Moral Perfection

151. Those who want to cultivate true devotion to the sacred feet of Master should overcome all sorts of evil habits viz., smoking, betel-chewing, snuffing, drinking,

gambling, film-going, novel and newspaper-reading, fashion, jilli-jallying, meat-eating, pilfering habit, sleeping in day time, dilly-dallying, using slang terms, back-biting, criticising, etc.

152. Those who want to practise Yoga of Guru-Bhakti should develop all divine virtues viz., truthfulness, justice, non-violence, will-power, toleration, sympathy, self-reliance, self-confidence, self-restraint, self-denial, self-analysis, perseverance, patience, mercy, kindness, generosity, forgiveness, forbearance, endurance, equanimity, determination, discrimination, dispassion, renunciation, courage, cheerfulness and moderation in everything.

153. Why do you search in vain for pleasures outside. Approach the feet of Satguru and enjoy the bliss eternal.

154. Faith and devotion to the feet of Satguru are the two wings which enable the disciple to ascend the peak of perfection.

Chapter X

THE STRUCTURE OF GURU-BHAKTI

Essentials of Right Conduct

1. Do not make thoughtless remarks on the action of Guru.

2. Do not give thoughtless advice to Guru. Be silent always.

3. Do not hurt the feelings of Guru consciously or unconsciously.

4. The dust of the Lotus-Feet of Satguru is the bestower of Immortality.

5. Sacred dust of the Holy feet of Guru is a real boon to the disciple.

6. It is the greatest fortune to apply on the forehead the sacred dust of the Holy feet of Preceptor.

7. The greatest and rare privilege in life is to touch the Lotus-Feet of Master.

8. Guru's grace and women's face (lust) belong to opposite poles. If you want one renounce the other.

9. The very sacred dust of the Guru's holy feet brings prosperity to the disciple.

10. The sacred dust which comes from the life-saving feet of Satguru is fit to be worshipped.

11. The greatest wealth of the disciple is the sacred dust of his Sat-Guru's Lotus-Feet.

12. He who wears the holy dust of the Lotus-Feet of the master on his forehead gets purity of heart in no time.

13. The glory of the dust of the Guru's Lotus-Feet is indescribable.

14. Life on this earth plane is an opportunity afforded to us to do the service of Satguru and obeying him to the best of our ability and with ever-increasing devotion to him, in the core of our heart.

15. The foundation of Guru-Bhakti Yoga is based on absolute faith in Guru.

16. Disciple will find that he is more united with Guru during personally serving him than when he meditates in the solitary cave of Himalayas.

17. Perfect unconditioned self-surrender to Guru is the sure way to attain Guru-Bhakti.

Above Life's Turmoil

18. When you are in difficulties and trials, beg for Guru's grace. Pray fervently from the bottom of your heart. Everything will become easy.

19. Think of Guru as soon as you wake up and just before you go to sleep. Completely surrender yourself to him.

20. Think of the mistakes you have committed while serving the Guru during the course of day, just before retiring to bed, viz., disobedience, insincerity, etc.

21. Reduce your wants. Save the money, and offer it to the Lotus-Feet of the Guru. Where there is a will there is a way. This is a test of your Guru-Bhakti.

22. Neither art nor science nor erudition is necessary to approach the Lotus-Feet of Brahma-Nishtha Guru. What is wanted is pure heart with full love and devotion to Guru, a heart resolutely determined to apply itself to Him alone, for His sake alone and to love him alone, without expectation of anything.

23. Peace of mind and joy is the fruit of self-surrender to Guru.

24. The test of true devotion to Guru is inward peace and a willingness to obey his commands.

25. Through the service of Guru, grow in wisdom and attain freedom.

26. Blessed are those who are endowed with Viveka and Vairagya by the Grace of Guru. They will enjoy supreme peace and everlasting bliss.

27. The knowledge which is imparted by Guru will not bear fruit unless the disciple gives proper Guru Dakshina to his Guru.

28. Guru-Bhakti Yoga is control of mind and its modifications through the service of Guru.

Classes of Disciples

29. The best disciple is like petrol or aviation spirit. Even from a great distance he will instantly react to the spark of the Guru's Upadesa.

30. The second class disciple is like camphor, a touch awakens his inner spirit and kindles the fire of spirituality in him.

31. The third class of disciple is like coal; the Guru has to take great pains in order to awaken the spirit in him.

32. The fourth class of disciple is like a plantain stem, no efforts will be of any avail over him. Whatever the Guru may do, he remains cold and inert.

33. Listen! O disciple, be not like plantain stem-like disciple; try to be petrol-like disciple, or at least the camphor-like disciple.

34. When you surrender to the sacred feet of your Guru, beg not of him worldly needs nor aught else. But beg for His Grace, only that you may have true devotion and lasting faith in him.

35. Guru is the way, the life and the goal ultimate. No

one shall attain to the supreme beatitude except through the Guru.

36. Guru is the Moksha Dwara. Guru is the embodiment of grace.

37. Die to live. Die at the Lotus-Feet of thy Guru, give up thy ego and die, only that you may live again the True Divine life. Life is no life if not enlivened and made Divine by the transforming Grace of Guru.

38. The true relationship between Guru and Chela cannot be described or written or made understood. The true seeker of truth have to approach a Brahma-Nishtha Guru who is an embodiment of compassion with faith and devotion, and must serve and live with him for a long period.

39. Guru-Bhakti Yoga is a Yoga by itself.

40. Disciples have to be patient when the Guru presents them for the sake of testing.

41. Disciple should not give up service of Guru when he comes across some difficulties and troubles.

42. Self-sacrifice in the cause of service of Guru is the best medium to develop devotion to the sacred feet of Guru.

43. Peace of mind comes from prayer, Japa, Kirtan, meditation, service of Guru, good and sublime thoughts and understanding.

Approach to Guru

44. Approach the adorable feet of Satguru. Take shelter under the Lotus-Feet of Satguru. Worship the sacred feet of Satguru. Meditate with humility on the holy feet of Satguru. Offer the valuable gifts on the sanctifying feet of Satguru. Dedicate your life in the service of glorious feet of Satguru. This is the secret of Guru-Bhakti Yoga.

45. Disciple must be very punctual while serving the Guru.

46. Disciple must be very pure in thought, word and deed in the cause of Guru's divine mission.

47. Cultivate in the garden of your heart the flowers of sincerity, simplicity, serenity, sympathy, self-control and self-sacrifice and offer it to the Satguru.

48. Disciple should take care of the properties of the Guru. He must ever keep his eye upon the same.

49. There is nothing in the three worlds that cannot be attained by the grace of Brahma-Nishtha Guru.

50. It is not possible for an aspirant to enter in the spiritual path that leads to the union with God unless he practises Guru-Bhakti Yoga.

51. Guru-Bhakti Yoga is the master key to open the realm of elysian bliss.

52. The avenue to the supreme Peace begins from the practice of Guru-Bhakti Yoga.

53. Self-surrender to the sacred Feet of Satguru is the very foundation of Guru-Bhakti Yoga.

54. You are bound to succeed in the practice of Guru-Bhakti Yoga if you have a firm faith and devotion to the life-saving feet of Satguru.

55. Mere human effort alone will not suffice to practise Yoga, the grace of Guru is absolutely needed.

56. It is very easy to tame a wild tiger, lion or an elephant. It is very easy to walk over fire or water. But it is very difficult to surrender to the Lotus-Feet of Guru unless a person has real aspiration to practise Guru-Bhakti Yoga.

57. The practice of Guru-Bhakti Yoga bestows on the disciple the supreme peace, joy and immortality.

58. The goal of life is to obtain the benign grace of Satguru by practising Guru-Bhakti Yoga.

59. Practice of Guru-Bhakti Yoga bestows liberation from the wheel of births and deaths.

60. Guru-Bhakti Yoga confers immortality, eternal bliss, freedom, perfection, perennial joy and everlasting peace.

61. Now then an exposition of Guru-Bhakti Yoga.

62. The mind is at the root of Samsara or world process. The mind is the cause for bondage and freedom, pleasure and pain. This mind can be controlled only by practice of Guru-Bhakti Yoga.

63. Nine terms of Guru-Bhakti Yoga are viz., (1) The real lasting aspiration to practise Guru-Bhakti Yoga. (2) Absolute faith in the thoughts, words and actions of Satguru. (3) Perfect obedience in carrying out Guru's commands. (4) Doing Namaskar with humility and repeating his name. (5) Doing personal service to Satguru without expectation of fruits. (6) Daily worshipping the Lotus-Feet of Satguru with Bhava and devotion. (7) Self-surrendering or dedication of *Thana, Mana* and *Dhana* in the cause of divine mission of Satguru. (8) Meditation on the holy feet of Satguru for obtaining his benign grace and mercy. (9) Hearing his holy Upadesa and sincerely practising it.

64. Disciple must exist to glorify his Guru's Glory.

65. Whether the owl believes or not in the existence of the light of sun, the sun always shines. Even so, whether the ignorant and fickle-minded disciple believes or not, the benign grace of Guru works wonders.

66. The Satguru is one who is released from bondage. He shines with knowledge of his self. He is ever blissful. He radiates joy and peace with one and all.

67. Approach the adorable feet of Satguru. Serve him without crookedness. Love him without any expectation of fruits. Get initiation. This is the secret of Sadhana or 'be' and 'end' of all spiritual practices.

68. Trust your Guru as God. Take shelter under him. Be initiated into knowledge.

69. Guru is pleased with pure devotion and devotion alone. Practice of Guru-Bhakti Yoga gives peace and steadiness of mind.

70. Death flies away from that disciple who has taken shelter in the sacred feet of Satguru.

71. The practice of Guru-Bhakti Yoga induces non-attachment and dispassion for worldly objects and bestows immortality.

72. Devotion to the life-saving feet of Satguru saves even the greatest sinner.

73. Nothing is unattainable to that noble hearted disciple who has taken refuge in the sacred feet of Satguru.

74. Whatever may be acquired by asceticism, by renunciation, by other Yogas, by charity, and by auspicious acts etc., all these are speedily acquired by practising Guru-Bhakti Yoga.

75. Guru-Bhakti Yoga is an exact science that teaches the method of overcoming the lower nature and attaining the supreme bliss.

76. Pray to the Guru from the bottom of your heart, for obtaining his benign blessings. Such prayers can work miracles.

77. Evil company is an enemy of a disciple who wants to practise Guru-Bhakti Yoga.

78. Serve your Guru. Be devoted to your Guru, obey him, have implicit faith in his teachings, you will grow in spirituality. You will attain Self-realisation in this birth.

79. He who practises Guru-Bhakti Yoga without ethical perfection, devotion to Guru etc., cannot obtain the grace of Guru.

Benefits of Guru-Bhakti

80. Unshakable faith in Guru gives mysterious power to the disciple to overcome any difficulty.

81. Unflinching faith in Guru puts the aspirant in tune with the infinite.

82. The disciple who has faith in the Guru argues not, thinks not, reasons not, and cogitates not. He simply obeys, obeys and obeys.

83. Disciple's life becomes dreary waste when he loses faith in his Guru. Life loses its effulgence when an aspirant loses faith in his Guru.

84. The water of life is firm faith in preceptor.

85. Know that everything is lost when faith is lost in the words of holy preceptor. Have perfect faith in the Guru.

86. Prayer to the Lotus-Feet of the preceptor lightens the heart of the disciple and fills his mind with strength, peace and purity.

87. Wash the sacred feet of preceptor with Bhava and sprinkle the water on your head. This is the great purifier.

88. It is a rare privilege in life to become the dust of the sacred feet of divine master.

89. Prayer to the sacred feet of spiritual teacher is the key of morning and the bolt of evening.

90. A life destitute of faith and devotion to the feet of Satguru is like a sapless tree in a desert.

91. Prayer to the sacred feet of the master should spring from the core of the disciple's heart. It should not be a lip-homage.

92. Fervent prayer that comes from the sincere, pure heart of disciple, is at once heard by the Brahma-Nishtha Guru.

93. Pray to master sincerely, fervently and whole-heartedly from the bottom of your heart. Then alone will master listen to your prayer.

94. Pray not to holy preceptor for relief from suffering, but for strength and endurance to bear it.

95. Pray to the Lotus-Feet of Satguru for strength to overcome all the defects.

96. Everybody wants to serve Guru in his own way but nobody wants to serve the Guru as Guru wants him to do.

97. Disciple wants to serve his Guru but does not want to under go any difficulty.

Source of True Happiness

98. True happiness lies in service of Satguru.

99. Disciple can rise above the body-consciousness through the service of Guru.

100. Have true, perfect, living and unswerving faith in your Guru, in his grace and the power of his name.

101. Complete self-surrender to Guru is an essential requisite in Guru-Bhakti.

102. Unless you have an absolute faith in Guru you cannot expect the Guru's Grace dawn upon you.

103. Disciple should not attach much importance to the relative actions of the Guru, who is a liberated one.

104. A true knowledge of God, man and universe is to be obtained from the Guru.

105. The Guru is the hull of the boat of Sadhana but the aspirant will have to do the rowing himself.

106. Guru-Bhakti is the base of all the spirituality.

107. Devotion to Guru is the smooth pleasant road to God.

108. Guru-Bhakti is the essence of religion.

109. Devotion to the Lotus-Feet of preceptor gives a real meaning to life.

110. Guru-Bhakti is sweet in the beginning, in the middle and in the end. It gives the highest and undecaying bliss to the disciple.

111. Practice of Guru-Bhakti Yoga is opened to one and all.

112. Love for the Guru cannot co-exist with the love for the world.

113. Guru and mammon cannot be served simultaneously.

114. Faithlessness to Guru amounts to faithlessness to God.

The Meaning of Devotion

115. Devotion to Guru is the foundation of spiritual edifice.

116. Emotional excitement is not devotion to Guru.

117. Devotion to Satguru's Feet alone will enable you to obtain God's grace.

118. Love of flesh is denial of love to Guru.

119. True and sincere surrender unto the Guru is the essence of Guru-Bhakti Yoga.

120. Do perfect self-surrender to the will of the Guru.

121. Surrender completely unto the Guru. He will become your charioteer on the field of life. He will drive your chariot well. You will reach the destination, the abode of eternal bliss without fear.

122. Nothing is impossible to be achieved through Guru's grace.

123. The only remedy for the cure of aspirant's evil nature is the service of Guru.

124. The first step of Guru-Bhakti is annihilation of ego.

125. Self-surrender to Guru is indeed the highest rung in the ladder of Guru-Bhakti Yoga.

126. In the path of Yoga of Guru-Bhakti, self-surrender is very essential.

127. Guru demands nothing less than complete

ungrudging, unreserved self-surrender. Self-surrender should not be verbal profession as generally disciples do nowadays.

128. The more the surrender to the master, the more the grace of the master.

129. The degree of decent of Guru's grace depends upon the degree of surrender.

130. The duty of a disciple is to love and to serve the Guru.

131. Guru is the mariner in the tempest of life.

132. Grace of Guru is the end or goal of Guru-Bhakti Yoga.

133. Practice of Guru-Bhakti Yoga offers a clear, definite path for the realisation of the highest end of life.

134. Where grace of Guru is, there is righteousness, and where righteousness is, there is prosperity and immortality.

135. Worship your father, mother, the school teacher, guests, and your Guru as the veritable gods by without regarding them as mere human beings. Pray to them with due reverence. Serve them with great respect and devotion.

136. Name of the Guru is a potent, unfailing antidote, for those who are bitten by the serpent of worldliness.

137. Pray to Guru for purity, devotion, light and knowledge.

138. The spirit of Guru-Seva must deeply enter into your very bones, cells, tissues and nerves, etc. Be fiery in the spirit of Guru-Seva. The reward is invaluable.

139. Serve the Guru without any sort of selfish motives, and feel the effect—purity and inner strength. What an expanded heart you will have by serving the Guru! It is indescribable. Practise! Practise! Practise! You will enjoy supreme eternal bliss.

140. Guru-Bhakti Yoga is only the best Yoga.

141. Cultivate a very strong faith in Guru and in his teachings.

142. Faith in Guru is the gate way to God.

143. No faith in Guru's actions means no devotion to Guru, or God.

144. Some disciples keep a show as great Chelas of a Guru but they have no faith in his words, or actions.

145. Surrender completely to the Almighty Guru who is the one without a second.

146. Guru-Bhakti Yoga takes you to God steadily, unshakably, firmly and surely in this very birth.

147. Guru-Bhakti Yoga starts and ends in the annihilation of ego and attainment of bliss immortal.

148. Guru-Bhakti Yoga teaches the way to wipe out all pains and sorrows in life.

149. The practice of Guru-Bhakti Yoga will enable you to get rid of fear, ignorance, pessimism, confusion of mind, disease, despair, worry, etc.

150. Guru-Bhakti Yoga is the only unfailing remedy for the ills of the life.

151. The path of Guru-Bhakti Yoga brings fruits quickly only for a worthy disciple.

152. First understand the philosophy of Guru-Bhakti Yoga, then put into practice, you will succeed.

153. Seek the immortal, all-blissful Atman within, through practice of Guru-Bhakti Yoga.

154. Practise Guru-Bhakti Yoga, and go beyond all that causes duality and sin.

155. Take recourse to Guru-Bhakti Yoga and regain your lost divinity.

156. A blind man cannot lead another blind man, a prisoner cannot liberate another prisoner, even so, one who has sunk in the mire of worldliness, cannot liberate another.

Therefore Guru is absolutely necessary to practise Guru-Bhakti Yoga.

157. Make the Yoga of Guru-Bhakti the only purpose, aim and real interest in life. You will reach supreme happiness.

158. Without devotion to Guru there can be no spirituality.

159. Continue the practice of Guru-Bhakti Yoga without any interruption.

160. Practice of Guru-Bhakti Yoga alone can make one fearless and ever happy in all walks of life.

161. Give up sensual life if you want to practise the Yoga of Guru-Bhakti.

162. If you really want God turn away from worldly enjoyments and take recourse to practice of Yoga of Guru-Bhakti.

163. Live to serve the blessed Acharya, you will be blessed.

164. Dispassion and discrimination dawn in the heart of disciple by the grace of Guru.

165. Disciple should pray to Satguru in the hours of meditation to grant him an unswerving faith and ever-increasing true devotion to his Lotus-Feet.

166. He who repeats Guru's name gets not only Moksha but worldly prosperity, health and long life and divine Aisvarya also.

167. On the birthday of Guru, disciple should fast and meditate on the Lotus-Feet of the Satguru, to grant him real devotion to his Lotus-Feet.

168. Disciple should observe the birthday of his Guru on a grand scale.

Appendix

GURU PURNIMA MESSAGES

1956

KNOW THY SELF AND BE FREE!

"People seldom improve when they have no model but themselves to copy," said Oliver Goldsmith. "He that hath ears, let him hear; he that hath eyes, let him see," said Jesus Christ.

Through ages gone by, the torch of truth, of supernal beauty and immortality, of the enduring values of life, of the secrets of spiritual illumination, has been passed on through a succession of great and glorious souls, the teachers of humanity, the custodians of all that is worth living for.

In the vast, sprawling school of life, studded with myriads of beckoning entities and experiences, Nature Herself, the stupendous Teacher *par excellence,* holds out the means to the solution of all vexing problems, mysteries and anomalies.

"He that hath eyes, let him see." The message is there always, the listeners, too, are there. But those who deliberately shut their eyes and ears, would slumber on in their self-wrought gloom of nescience; for no awakening can be truly effective unless there is a reciprocal willingness to wake up.

Sincerity and earnestness, faith and willingness to learn, are therefore the first essential requisite that every seeker must possess. Then he must have the gift of rational

discrimination to sift out the genuine from the false, the desirable from the undesirable, the conducive from the incompatible, and thereafter, a firm determination to hold on to what he has chosen with unreserved faith and consistency, and pursue his ideal with relentless perseverance.

The relationship between the Guru and the disciple can hardly be enduring when pivoted on a relative understanding, on a mundane sense of reciprocation. How best could one serve one's preceptor? In the very best way that pleases him most, through implicit obedience spurred by a clear-cut and unbiased understanding. The most fruitful service that one can render to the preceptor is to be a pellucid example of his precept.

Seekers of Truth! On the holy occasion of the Guru Purnima, dedicate yourselves afresh to the service of the teachers of humanity, to the ideals lived by them, to the teachings bestowed by them. Hearken their message of peace and goodwill, of unselfish love towards all beings, of willing service to the suffering and the forlorn, of purification and refinement of your nature, of cultivation of all that are positive and desirable, and effacement of all that are crude, coarse, mean and impure.

Forget not the goal. Forget not that truth is real untruth a dereliction; success is real, failure an impetus; virtue is real, vice its enunciation; love is real, hate a misguided impulse; happiness is real, sorrow a self-delusion life is real, death a changing phase of life itself, always directed towards the better.

Meditate, and usher in the dawn of peace and inner illumination. Introspect, and cleanse the dross of mundane desires. Reflect, and sift the real from the unreal. Amidst this earthly panorama of colour and pageant, of candour and deceit, of ardour and disdain, of panegyrics and

calumny, through the waxing and waning of life,—find grace and poise and beauty and happiness in the solitude of your heart, in the sanctum of your essential spiritual nature. Be a witness! Know thyself, and be free!

May the blessings of the Brahmavidya Gurus, of the past and the present, be ever upon you all!

1957

THE WHEEL OF DIVINE LIFE

Salutations to the Supreme Guru, the Immortal Spirit, the common unifying entity present in all. Salutations to the torch-bearers of knowledge divine. Salutations, to all seekers of truth who live the life divine Adorations for all holy aspirations. Benedictions for the fruition of every noble endeavour.

The eternal mysteries of the human spirit, the ever-restless and dissatisfied emotional being of man, the inadequacies of the temporal existence, the failure of the intellect to solve the problems of life satisfactorily. The baffling gulf that separates great ideals from rude realities—all tend to turn one's mind towards God. Divine life is the process through which one progresses towards the realisation of God, and achieves the remedy of all the ills that life is heir to.

Guru is the guide who leads the aspirant on the way, and the aspirant is the pilgrim who toils on the ascent of divine life.

A progressive refinement of the mental and moral make up of man is the primary objective of divine life. It begins with dedication to some fundamental principles such as truth, purity, and non-injury, the practice of which automatically entails the voluntary enforcement of self-discipline, and ensuing of the process of purification.

The implementation of these three fundamental principles in the daily life of the individual, in an impeccable manner, itself constitutes the vital part of divine life.

Human nature has two sides, the negative and the positive, one trying to preponderate over the other. There are invariably the "Dr. Jekyll" and "Mr. Hyde" elements in every man. When the "Hyde" element dominates, one becomes a social derelict, bringing upon oneself and others all the evil consequences of the boundless passions and destructive sadism of the instinctive part of one's being. Yet, there are people who have in them a remarkable measure of the "Jekyll" element, which distinguishes them as great benefactors of society, and who are by far in a better position to be in peace with themselves and with others, too.

The positive, ultimately overcomes the negative, though, in common experience, the negative forces hold an irrepressible sway over frequent phases in the lives of the most of the people. But, not so with those who have made a beginning in walking the way of reason, of discretion, prudence, divine life. In them the discriminative mind tries to rule over the instinctive part of their being. Viveka guides their actions, Vairagya sanctifies their motives, and Mumukshutva inspires their endeavours—each of the three deriving its strength and light from the spiritual part of their being.

To follow the path of truth, purity and non-injury is implicative of the highest form of self-discipline, amounting to neutralising every negative propensity emanating from the lower nature. Truth necessarily indicates, apart from the chastity of speech, the right sense of values, the courage to implement into action what one knows to be true, though it may not be entirely conducive, or may be even detrimental, to one's material good. Truth

also means the strength of will to abide by all positive principles, a sense of justice an unbiased mind, and recognition of the pervasiveness of its subtle essence in all life.

Purity is the touchstone of divine life which should have the power of transmuting all that is negative into the positive. The practice of purity covers the entire range of the culturing of emotions, and whatever is implied by self-restraint. It means the practice of the "Shat-sampat" namely, control of mind, and the senses, tranquillity, forbearance, faith and concentration. Purity is physical and mental, since both are interrelated. Purity of thought naturally leads to purity of action as well as the sublimation of the sex-urge. Purity of motive, of life in general, is preliminary to the practice of truth.

Non-injury is love, indicated counterwise. Here self-restraint (Yama) is again incumbent. The meaning of non-injury is complete only when it is implemented whole-heartedly—in thought, speech and action. The principles of love compassion, mercy, fellowship and goodwill are all entwined in the term "non-injury." Unless these principles are fully practised, the virtue of non-injury remains artificial.

Whilst love is a direct expression of non-injury, its logical fruition is in service. That much-maligned term "love", which is overly misapplied to sensual tomfoolery, selfish attachment, circumstantial sentimentality, emotional fixation, and superimposed self-pity, is, indeed, a rare plant that grows only in the garden of divine life and that has to be continuously tended and nurtured to make it enblossom in all its glory. Love and service are inseparable. So, too, with understanding of, and respect for, the feelings of others. One cannot be said to possess love for humanity,

and yet be selfish and callous to the suffering of others. The selfless service is divine love in action.

If you are able to cultivate and practise these three basic tenets of divine life, which, in reality, traverse the entire gamut of practical spirituality, then you are on the road to Self-realisation, the ultimate goal of human aspiration. Even a rudimentary success in this path is greatly conducive to one's peace and happiness, to the worthiness of existence, to the betterment of human nature, to the good of society and the world at large. A collective awareness of the great importance of divine life, with all its pragmatic values, can surely contribute, in a large measure, to the promotion of world-peace, solidarity and fellowship.

Brahmavidya is, in other words, the knowledge of divine life, the central ideal of all spiritual aspirants. In this alone lies the salvation of mankind. May the blessings of the Divine Guru be upon all.

GURU AND DIKSHA (INITIATION)

Yoga should be learnt from a Guru. And this is true all the more in the case of Tantra Yoga. It is the Guru who will recognise the class to which the aspirant belongs and prescribe suitable Sadhana. Nowadays aspirants have the dangerous and wrong notion of imagining that they are highly qualified to adopt the highest form of Yoga in the very beginning of their Sadhana. This is the reason for the early downfall of the majority of aspirants. This itself shows that he is not yet ready to take to Yoga. The real, qualified aspirant will be humble enough to approach a Guru, surrender himself to the Guru, serve the Guru and learn Yoga from the Guru.

The Guru is none other than the Supreme Divine Mother Herself, descended into the world in order to elevate the

aspirant. Deify the Guru. Then only you will be really benefited. Serve him untiringly. He will, of his own accord, bestow the supreme blessing of Diksha upon you.

Diksha is the giving of the Mantra by the Guru. Initiation gives spiritual knowledge and destroys sin. As one lamp is lit at the flame of another, so the divine Sakti consisting of Mantra is communicated from Guru to the disciple. The disciple fasts, observes Brahmacharya and gets the Mantra from the Guru.

Initiation tears the veil of mystery and enables the disciple to grasp the hidden truth behind scriptural truths. These are generally veiled in mystic language. You cannot understand them by self-study. Self-study will only lead you to greater ignorance. The Guru only will give you, by Diksha, the right perspective in which to study the scriptures. He will flash his torch of Self-realisation on the truth which you will grasp immediately.

LIMBS OF GURU-BHAKTI

Guru-Bhakti is service of the Guru or love for the Guru. It is of four kinds: Aaptam, Angam, Daanam, Sadbhaavam.

Aaptam means strong faith in the words of Guru and loving obedience of his commands.

Angam means pleasing, personal services, for e.g. protection of the body of the Guru, washing his clothes, bathing the Guru, etc.

Daanam means surrender (dedication) of all possessions, such as, house and other property, wealth, etc., and taking shelter at him.

Sadbhaava means taking the Guru as God and never as man.

If one serves the Guru with the Bhava that Guru is God, then that disciple is blessed with Drishtam and Adrishtam.

Drishtam means the Jnana, Bliss which a disciple gets by the Upadesha of the Mahavakya by Guru's Grace.

Adrishtam means the Bliss enjoyed after death in other world.

Thus it is clear that by service of Guru with proper Bhava, one gets two fruits (Drishtam and Adrishtam); whereas by service of God one gets Adrishtam alone.

Therefore, the best thing is to serve the Guru with correct Bhava (that Guru is God).

POEMS ON GURU

GURU IS THE BOAT

The Guru is the boat
To cross this ocean of Samsara;
The Guru is the passport
To the kingdom of Eternal bliss;
The Guru is the ladder
To lift you to the peak of perfection.
Serve your Guru well with Bhakti.
You will obtain his grace
And reach the goal of life.

BLESSED GURU'S FEET

Just as the Chatak bird looks for Swati drops
The Chakori bird for the moon,
The Chakravaka for the sun,
The Hamsa for the stem of the Lotus,—
So also the aspirant looks to the feet of Satguru
Just as the drowning man looks to the shore,
The man caught up in the forest at night for the light,
The man pelted by rain for the shelter,—
So also the aspirant looks to the feet of Satguru.
Just as the chaste wife looks to her husband,

The iron-filings to the magnet,
The running river to the sea,
So also the aspirant looks to the feet of his Guru.

GURU'S GRACE

Guru is the captain of the Soul
He is compassionate
He holds the aspirant by the arm
He guides and saves him
He blesses him
He clears his doubts
He removes all pitfalls and snares
He releases him
From the bondage of birth and death
He fills his heart with bliss
Glory to the Guru
Jaya Guru.

GURU'S GRACE

Guru's Grace is boundless
He held me by the arm and saved me
The Guru blessed me
He filled my heart with bliss
He showed me the path
He removed many pitfalls and snares
He elevated and inspired me
He released me
From bondage of the wheel of birth and death.

THE FROG AND FAITHLESS DISCIPLE

A frog lives near the lotus;
But it does not drink the honey of the lotus,
A bee from a distant place comes
And drinks the honey of the Padma

Some aspirants who live near the Guru
Do not imbibe the wisdom of their Guru;
They find fault with their Preceptor
And remain near him like the frog.
Some people who live in distant places
Who have intense faith in their Guru,
Who strictly follow life-instructions,
Obtain the grace of the Guru,
And attain the goal of life quickly.

GURU

To learn you need a teacher,
To learn science you need a professor,
To learn any art you need a master.
Is not Guru necessary to learn Atma-Vidya?

Guru indeed is thy sole refuge,
To take you across the Samsaric deluge,
On the thorny paṭh of Truth;
To guide you, there is none but Guru.

Guru's grace can work wonders,
Look up to him for light and joy;
In all your struggle of daily life,
He will guide you and protect you.

Guru is the torch-bearer of wisdom
Guru, Isvara, Brahman are one;
Salute him first before you salute Hari,
Because it is he who takes you to Hari.

Take the Mantra from your Guru,
He will inspire you at every stage;
He will not do the Sadhana for you,
You will have to do it yourself.

Guru will show you the right path,
He will select for you the right Yoga,

He will remove doubts and obstacles,
He will lift you up from pitfalls and snares.
To him offer your heart and soul,
Sacrifice your body and life itself:
He will take care of your soul;
You can transcend Maya to rest in peace.

Do not expect a miracle from your Guru
To lift you up into Samadhi;
Do rigorous Sadhana yourself;
A hungry man will have to eat himself.

If you cannot get a Satguru,
You can approach a senior,
You can take him as your Guru,
He will also guide you.

Be patient and select your Guru,
You cannot divorce your Guru;
Relation between Guru and Chela
Is sacred and life-long.

He who has knowledge of the Self,
He who has knowledge of the Shastras,
He who is endowed with noble virtues,
Is a Satguru.

To test a Guru is difficult,
A Jesus only can know another Jesus,
A Shakespeare only can know another Shakespeare.
How can a patient test the doctor?

How can a layman understand a scientist?
Do not look into the defects of your Guru,
Deify him, take him as God,
Revere him, adore him,
Superimpose on him the attributes of the Lord,
Then only you will be benefited.

If you are elevated in one's presence,

If you are inspired by his speeches,
If he is able to clear your doubts,
If he is free from greed, anger, and lust,
If he is selfless, loving and I-less,
You can take him as your Guru.

To approach a Guru,
You must be a proper Adhikari,
You should possess Vairagya,
Serenity, self-restraint and Yama.

If you say, 'There is no good Guru'
Guru also says, 'There is no good disciple.'
Do not blame others,
Blame yourself first.

Guru is your redeemer
But Gurudom is a curse,
Guru is your saviour
But Gurudom is a canker.

If Guru says,
'I will show you Krishna
Within fifteen days'
He is a false Guru.
Don't believe him,
Beware of pseudo-Gurus.

REFLECTIONS ON GURU-BHAKTI

The transformation of consciousness of the disciple through being influenced by the Guru is both a subjective and an objective process. Mind is an objectified stress in universal consciousness and is like a ripple therein. The Guru as well as the disciple are such consciousness-stresses differing only in the degree of the subtlety and the expansiveness of their condition. Each higher, subtler and more expansive condition is more potent and inclusive than

the lower. The Guru is a *Brahmanishtha* one rooted in the Infinite Truth. The mind of the Guru, being nearest to the absolute condition of changeless Existence, possesses limitless powers beyond imagination. The initiation of the disciple by the Guru is a process of the infusion by the Guru of this supernormal force of spiritual consciousness into the grosser state of the disciple's mind which results in the dispelling of the darkness and the enlightening of the mind of the latter. The length of time taken by the process of the disciple's spiritual illumination is directly proportional to the receptive capacity of the disciple and the Consciousness-Force of the Guru. No action or event is completely subjective or completely objective.

The truth is midway between the two. Effort and grace are the subjective and the objective forces simultaneously working and each depending on the other. The external and the internal are the two complementary faces of the one whole being. There is no purpose served when there is only the eye or when there is only the external luminous object. The contact of both effects the perception of the light. If entire subjectivity were the truth, the whole world would have vanished when the first person attained Self-realisation. If entire objectivity were the truth, no person could have attained Liberation, until the entire universe was exalted to the consciousness of the unconditioned absolute. But none of these is the complete truth. The subject and the object have equal shares in the transformation of an individual. The one is a copy of the other. The world is the materialisation of the collective totality of the thoughts of all the beings constituting it, and, hence, the dissolution of the mind of one being among them requires a reshuffling in the thoughts of the others; for the sustenance of the world thenceforth is the work of only the remaining ones, Thus the occurring of an event is through

blending together of both the internal and the external, the subjective and the objective powers of the Pure Being. The Guru's unlimited consciousness invades the dark corner of the disciple who is able to bear it through the strength of truth and purity and who receives it to the extent his mind is purged of Rajas and Tamas. The Guru is identical with the Existence Itself and, hence, the help which is derived from him cannot be estimated by the faculty of thinking.

It is a decided and established conclusion that Guru is absolutely essential for spiritual progress. Even secular science, arts and all worldly undertakings need the help of a teacher. More so, is the need for guidance in the spiritual path. A seeker after truth should be blessed with the company of his Satguru so that the former may get rid of his defects and develop virtues and attain Godhead.

The company of great men is very rare to be got. The attainment of a Satguru is the result of the full grace of God. A true spiritual Guru is God Himself.

A disciple should not act against the wishes of his Guru. He should not speak displeasing words to his Guru. He should view everyone with Guru-Bhava. This is the culmination of Guru-Bhakti.

A disciple without devotion to his Guru is like a flower without fragrance, a well without water, a cow without milk or a body without life.

If you want to be a true disciple, you should follow the instructions of your Guru to their very letter and spirit. If you make a promise to your Guru you should fulfil it even at the cost of your life.

The treasure of Guru-Bhakti is not acquired in a day. The disciple has to cultivate it gradually and painstakingly. He must increase it day by day. It develops through constant earnest prayers in the secret chamber of your heart. You

must make yourself perfectly blind to the human aspects of your Guru. Then you will develop true Guru-Bhakti.

Deification of the Guru is a mysterious powerful method of having his grace. When you deify him, you see only the storehouse of perfection in him. Even if you cannot understand his actions, do not misunderstand them. Be humble and silent. Wait patiently. You will be rewarded with light, later on.

Guru-Bhakti is the magic-wand in the hands of the disciple to cross the ocean of Samsara. Guru-Bhakti will make possible for you, all that is impossible. The unattainable can be attained by Guru-Bhakti.

The true disciple is concerned only with the Divine Nature of the Guru. The Guru's actions as man, is not the disciple's concern. He is totally oblivious of it. To him the Guru is Guru, even if he acts unconventionally. Always remember that the nature of a saint is unfathomable. Judge him not. Measure not his divine nature with the inadequate yardstick of your ignorance.

A sincere disciple, who is living with his Guru, should not foolishly sit idle, waiting for verbal instruction from the Guru every day. The day-to-day conduct of the Guru is in itself a living ideal to him, who is observant. He must eagerly deserve and learn precious lessons of life from the personality and actions of the Guru. The life of Guru is a living sermon to the sincere disciple. The Guru teaches through personal example. The disciple learns through devout observation.

GURU-BHAKTI IN THE BHAGAVAD GITA

Om Namo Bhagavate Vaasudevaya

We know how Lord Krishna, though He was fully conscious of His Supreme Divinity, served His Guru and

studied under him. What He said was what He did; and what He did was only a commentary on what He said. Let us, therefore, turn to the Bhagavad Gita, the Immortal Words of Sri Krishna, to see what He says about one's attitude to the spiritual preceptor.

"*Na hi jnaanena sadrisham pavitramiha vidyate,*" said Lord Krishna; there is nothing here so grand, ennobling and purifying as Knowledge. How can we attain that Knowledge?

There are two statements that answer this great question. "*Shraddhaavaan labhate jnaanam*"—"a person who has *Shraddha* attains Jnana". This word *Shraddha* is indeed very difficult to define; it is a perfect blending of love, faith, devotion, total egolessness and absolute surrender. The other statement is "*Tadviddhi pranipaatena pariprasnena sevayaa; Upadekshyanti te jnaanam jnaaninah tattvadarsinah*"; "Know that by prostrating yourself to, by questioning and by serving those Great Ones who have had a direct perception of the Self; they will impart that Knowledge to you." This Knowledge is impossible for one to acquire by one's own unaided self-effort.

This truth is clearly brought out in the *Visvarupa-Darshana Yoga.* After revealing Himself to Arjuna and after once again assuming the lovely human form of Krishna, the Lord declares: "The Wondrous Form that you beheld just now, even the gods are ever desirous of witnessing." The Lord had already said: "The Devas and the Maharshis know Me not; for I am their very Source." "But, by *Ananya-Bhakti* I am capable of being known," says the Lord. When a person has *Ananya Bhakti* the Lord reveals Himself to the devotee, even as He revealed Himself to Arjuna. This is a point worth remembering; even then it is He who reveals Himself. It is only after the Lord *gave* Arjuna the Divya-Chakshu or the Divine Eye was

Arjuna able to behold Him. Similarly, "*Dadaami buddhi-yogam tam yena maamupayaanti*'*e*", when the aspirant is ripe for Wisdom, "*I give* the Buddhi-Yoga to him and he attains Me." Even in the crowning declaration of the Gita: "*Sarvadharmaan parityajya maamekam sharanam vraja*", the Lord has made it abundantly clear *Aham tvaa sarva paapebhyo mokshayishyaami maa shuchah*". "Surrender yourself wholeheartedly, unreservedly and totally to Me; that is all that you can do; *I will free you from sins.* You cannot do this yourself. But I will do it, fear not."

"You can only develop Shraddha; I will give you Jnana. You can only surrender yourself; I will give you Liberation." That is the final declaration of the Lord.

A beautiful truth emerges from these passages in the Gita. At one place the Lord says: "I give the aspirant Buddhi-Yoga and he reaches Me." At another place he says: "Go to the Great Ones; (they are your spiritual preceptors); prostrate to them; serve them; and ask of them; they will impart the Knowledge to you." Reading the two together we get a glimpse of the grand truth that Guru is God-incarnate upon earth. You can get at the Truth, you can attain Self-realisation either by cultivating *Ananya-Bhakti* to the Lord in His Transcendental Formless aspect or in His Immanent aspect as your own Guru with a Name you can repeat, a Form on which you can meditate, a distinct personality which you can see, touch and hear, and which can guide you, inspire you, and lead you to the realisation of your Immortal Self.

Thus has the Lord established His complete identification with the Spiritual Preceptor, the Guru. And the aspirant can direct his *Shraddha* and *Bhakti* either to Him in His Formless aspect or to His Immanent Form upon earth, the Guru, and the latter is certainly more practicable for the vast majority of the aspirants.

Guru-Bhakti and Guru-Seva terminate (if it can at all be called a termination) in Self-realisation. You will have to go on serving the Guru. The Guru will reveal the Truth to you when your self-surrender is complete, when the time is ripe. But that is not your concern. Even as Arjuna prayed for the Visvarupa-Darshana and waited for the Lord to bestow the Divya-Chakshu on him, you will have to serve, serve, and serve, and the Guru will bestow the Knowledge on you when you are ripe for It. Some deluded aspirants serve their Guru for some years and then give it up foolishly imagining that they have attained Chitta-Shuddhi. They do not gain the Supreme Knowledge; they do not reach their Goal. They, no doubt, gain some merit (Punya), but Self-realisation is not attained: this is indeed a great loss, a great blunder.

Guru-Bhakti and Guru-Seva are like the two oars to the boat of Sadhana that takes you across the torrential stream of Samsara. You cannot do without them until you reach the other shore, until you attain Immortality and Eternal Bliss, until you become a Jivanmukta. Then Guru-Bhakti itself manifests in you as Self-realisation; and Guru-Seva becomes Lokasangraha in which you automatically engage yourself.

One who has such a Guru-Bhakti, one who has totally surrendered himself to the Guru, one who serves the Guru wholeheartedly, knows no grief, no sorrow, no fear, no pain, no misery, no ignorance and he instantly attains God-realisation: for, Guru and God are one. He attains instantaneous Knowledge and Self-Illumination. Therefore have the Upanishads also declared: "*Yasya deve para bhaktir-yathaa deve tathaa gurau; Tasyaite kathitaahyarthaah prakaashante mahaatmanah.*" "One who has Supreme Devotion to God and equal devotion to his Guru, to such a

great Mahatma will the truths of the Upanishads be clear as crystal."

May you all shine as the embodiments of Guru-Bhakti! May you all roam about freely as Jivanmuktas in this very birth! May God bless you all with health, long life, peace prosperity and Kaivalya Moksha!

GURU TATTVA

Just as service done to the father or grandfather pleases the son or grandson, so also service done to Guru pleases Mantra. Make no distinction between Guru, Mantra and Devata. Guru is God. He should not be regarded as a mere man. The place where Guru dwells in is Kailasa. The house in which he lives is Kashi or Banaras. The water of his feet is Ganga herself. The Mantra uttered by his fair Mouth is the saviour Brahman Himself.

The form of Guru is the root of Dhyana, the Lotus-Feet of Guru is the root of Pooja, the word of Guru is the root of salvation.

Guru is the place of pilgrimage. Guru is fire. Guru is Surya. Guru is the whole world. All places of pilgrimage in the entire universe reside in the sole of Guru's Lotus-Feet. Brahma, Vishnu, Siva, Parvati, Indra, all Devas, all sacred rivers are eternally seated in the Guru's body. Siva alone is Guru.

There is no difference between Guru and Ishta Devata. He who teaches the various forms of Sadhana and Yoga is Shiksha Guru or the teaching Guru. Of these two he is the supreme Guru from whom the great Mantra of Ishta Devata has been heard and learnt and by him alone Siddhi can be attained.

If Guru is pleased, the Lord Himself is pleased; if Guru is

displeased, the Lord is displeased. Guru is grandfather to the Ishta Devata.

He who is pure in thought, word and deed, who has mastery over the senses, who has knowledge of scriptures, who is truthful, serene and who has God-realisation is a Guru.

A man of bad character cannot be a Guru. Competent disciples are never in want of competent Gurus. The disciple achieves results in proportion to his faith on his Guru.

The possession of university degrees cannot entitle a man to be an examiner of a Guru.

It is the height of impertinence and foolishness on his part, blinded by the vanity of worldly knowledge, to test the spiritual knowledge of the Guru.

FOUR CLASSES OF MEN

The ordinary worldly man is like milk. When he comes into contact with wicked people, he gets lost, irretrievably. Into this very milk, a little bit of buttermilk is poured: then it becomes curd. The worldly man is initiated by a Guru. The Guru is like the curd: already been complacently transformed. After adding the buttermilk, the milk is put away for some time. Like that the initiate also should resort to seclusion and assimilation of the initiation. Then the milk is transformed into curd: the disciple is transformed into a wise man.

Now the curd will not so readily mix with the water. If water is poured over it, it will sink at the bottom. Only if the curd is beaten up vigorously, will it mix with water. Similarly, the wise man when he gets into wicked company, does not so readily mix with the vicious people; but if the influence is very deep, he, too, might be lost. Then, if this

curd is well churned, in Brahmamuhurta (before sunrise), you obtain butter from it. Similarly if the wise man meditates deeply on God, during the Brahmamuhurta he gets the butter of Self-knowledge: he becomes the butter of a Self-realised sage.

This butter can be easily thrown into water. It will not get mixed with water. And, it will float. If the Self-realised sage comes into contact with worldly people, he will not get lost; on the contrary, he will float happily unpolluted by worldliness. If this butter is melted and made into ghee, and then if it is put in water, then it will impart the ghee-flavour to the entire water; similarly, if this sage is melted by the fire of cosmic love, he will become the ghee of a divine being whose contact purifies all and who elevates all by his contact, and infuses his wisdom, his glory and his divinity into everyone who comes into contact with him.

THE PRECEPTOR AND THE DISCIPLE

(Sri Swami Krishnananda)

However intelligent the seeker may be, it is not possible, except in the very rare cases of the perfected unworldly beings, for him to grasp the exact technique of meditation on the Ideal of Attainment. Spiritual knowledge is imparted with the best result, not so much through the precision of reason and logic, as image, art and beauty. It is the change of the feelings of the heart and not merely of the understandings of the intellect that touches the being of the inner man. Adhyatma Vidya is the science of the innermost essence of the universe, and it does not come under the intellectual categories of objective discernment. The teachings of the sages have all had the conspicuous characteristic of appealing to the whole nature of a person, not merely to an aspect of him. The highest teachings are

accomplished in the language of the heart of man. The troubles of life are not alleviated through flowery expressions and subtle hair splitting. The cause of sorrow is rooted in the very make-up of the individual and not only in his superficial coatings. The inner disease is not cured by washing simply the outer shirt. The root of illness has to be dug out.

The best performance always becomes possible when both the subject and the object effect a conscious interaction not so much when the effort is exercised by the subject alone. Mind is objectified universal consciousness. The conscious subject and the conscious object are both consciousness stresses differing only in the degree of the subtlety and the expansiveness of their condition. Each higher, subtler and more expansive state is more potent and inclusive than the lower. No action or event is completely subjective or completely objective in the lower limited sense of their individuality. The truth is midway between the two. Action and reaction are the subjective and the objective forces simultaneously working, each being intimately connected with the other. The external and the internal are the two complementary phases of the one whole being. There is no purpose served when there is eye to see but no light, or, when there is light but no eye to see. The contact of both effects perceptions.

If entire individual subjectively were the truth, the individual would have been the absolute Lord of the universe and, if the entire objectivity were the truth, no individual could attain liberation, and freedom would be a chimera. The subject and the object have, therefore, equal shares in determining the effect of their interaction. The internal and the external forms of the one power of being blend together to produce an effect.

This fact well explains the wonderful process of the

teacher's imparting of knowledge to the disciple. The transformation of the consciousness of the disciple is the joint action of the receptive capacity and the conscious exertion of the disciple and the consciousness-force of the teacher sending it forth. The teacher should be "a Shrotriya and a Brahmanistha"—Mund. Up. I-2-12. The more potent spiritual energy of the teacher is infused into the less purified mental state of the disciple which results in the dispelling of the darkness and the enlightening of the mind of the latter. The consciousness of the teacher enters the dark corner in the disciple who bears it with the strength of truth and purity and receives it to the extent his mind is purged of Rajas and Tamas.

We hear of earnest seekers going to a teacher and imploring, "*Adheehi Bhagavo Brahma*". "O great sire, teach me Brahman," Bhrigu learnt Brahmavidya from his teacher Varuna, Nachiketas from Yama, Sukesha and others from Pippalada, Shaunaka from Angirasa, Swetaketu from Uddalaka, Narada from Sanatkumara, Indra from Prajapati, Maitreyi from Yajnavalkya. The disciples are generally asked to observe silence and continence in sequestration for many years before being initiated into the sacred truth. They had a great joy in leading a natural life in isolated places, practising spiritual penance. The transcendental mystery is not easy to be contemplated upon amidst the distracting bustles of social life. The distant forests, thick and green, away from the touch of the air of the business of worldly life, have ever since ages managed to attract lovers of silence and peace. The forests breathe a new life, unknown to the common man, and speak in the language of eternity. They seem to be happily unaware of the revolting forces and the brute conflicts in nature which man so much complains of. In these forests, the seekers spend their time in silent meditation, entirely devoted to the Supreme

Reality "Faith continence, austerity and knowledge" (Prasna Up. 1.10) are the watchwords of these blessed ones who practise Self-integration with iron-determination. The sincere votaries of Truth, are equipped with all the spiritually ethical qualifications,

> "realising that the Not-Done can never be reached through what is done, getting disgust for the action-bound world,"

went humbly and reverentially to the Preceptor for receiving from him that knowledge which reveals the Imperishable. And to them the glorious Teacher speaks the Knowledge of Brahman. The disciples were "those high-souled ones who had the highest devotion to the Supreme Being, and for their preceptor as much as for the Supreme Being." To them alone, it is declared, the truth becomes illumined. Uddalaka, illustrating his proposition that only "he who has got a preceptor can know the Truth," compares the one who is without a spiritual guide to a blindfolded man who may miss his way and reach some other undesirable destination due to his lack of sight. The Mundaka Upanishad says that he who is desirous of real prosperity should worship the knower of the Self. No sophistry of intellect is allowed to hamper the growth of the divine relation that exists between the Guru and the Sishya.

"Even the gods had doubt as to this, for truly, it is not easy to be known; very subtle is this matter." Katha Up. I.21. "He is not easy to be known when told by an inferior person, though (He may be) expounded about manifoldly; unless declared by another (who is supremely wise), there is no way (of attaining Him); for He is inconceivably subtler than what is very subtle, and unarguable." (Katha Up. II. 8.) Even the proud Indra and the great Narada become humble before their teachers; this speaks of the

majestic transcendentness of the Absolute, not knowable through easy means. How innocent and simple was that Satyakama who said to his teacher, when asked about his parentage.

"Sire, I do not know this, of what family I am; I asked my mother. She told me in reply: 'I begot you in my youth when I was wandering much as a servant-maid, and I, being such, do not know this, of what family you are'."

Then, the teacher inferred that Satyakama must be a Brahmana, telling him that "a non-Brahmana will not be able to speak thus (the truth)" and accepted him as disciple. Narada bows down and says, "O Lord, I am in sorrow; may the Lord take me across sorrow".

"Not by reasoning is this knowledge to be attained; instructed about by another, it is easy to be known." Katha Up. II.9. These make it clear that Self-knowledge cannot be attained by an individual striving for himself in his ignorance independently without a teacher. None can reach It by his own personal effort without a proper guide; very mysterious and subtle is it. Book-learning is dead knowledge; the knowledge which directly comes from the teacher is a dynamic consciousness-power. With regard to this it is said, "The father should speak the knowledge of Brahman to the eldest son or a worthy pupil; not to anyone else; even if one should offer him this sea-girt (earth) filled with its treasures verily, (he should consider that) this (knowledge) is greater than that: verily, this is greater than that." Chh. Up. III-11-5.

The initiation is only a matriculation of the pupil in the spiritual current but the actual effort to soar high into the Absolute is to be exercised by him with the grace of the preceptor through protracted "meditation which is the firm restraining of the senses, with vigilance and non-pride for

the meditative condition comes and goes." Katha Up. VI.11.

There is no greater error than spiritual pride. Even the state of high meditation is transitory, it passes away quickly. Let there be no pride, no conceit, even if one may feel that he is about to be finally liberated .The light of discrimination should always be kept bright.

When the process of practice is perfect, there quickly comes the highest experience of the Reality.

HOW TO OBTAIN GURU-KRIPA

Swami Chidanandaji's Speech on 2nd September, 1952.

Revered Immortal Selves,

I shall just put before you all a few worship words, especially as today is most auspicious to the divinity manifest as the Guru. Therefore I shall speak on Guru and Guru Kripa. Here in this Ashram we are looking at Guru and Guru-Kripa topsy-turvy. Guru serves the disciple; and the disciple gives instruction to the Guru and he has to obey. If this is true, then I think we have to try to once again set right this topsy-turvy attitude.

We have been told by our scriptures that Guru-Kripa is a wonderful, mysterious factor, that will enable the aspirants to seek and to attain the *summum bonum* of life, Self-realisation, Darshan of God, Moksha or whatever it is; whether the disciple does Sadhana or not, whether he is deserving or undeserving, the Guru-Kripa sets aside all normal laws that operate in the spiritual self and takes one to the transcendental bliss. If we are to believe the scriptures, we should say that besides Guru-Kripa there is nothing needed for us to attain perfection in life.

Side by side, if this factor also is true that Guru is an Infinite Ocean of Mercy, that His Kripa ever showers upon

all seekers whether they are worthy or unworthy, whether they are qualified or not, then by this time we must all have been already Apta-Kamas full of Bliss. Is that so? No. We find very much to our vexation that we are caught up: ignorance is there; illusion is there; we are deceived at every turn by our own lower self.

Wherein lies the defect? Which is the untruth? If both the above statements are true and yet disciples are still very much earth-earthy, something else must be wrong somewhere else. What is that something else? We don't have the temerity to say that the scriptures are untrue. At the same time, we do not also assert that the Guru is not compassionate, the Guru does not shower his Kripa upon us.

If we reflect upon this some factors come up before us which are worthy of serious consideration. Guru Kripa is undeniably a divine force that can turn even a stone into the Infinite Satchidananda, leave alone a conscious being. There is absolutely not the least bit of exaggeration in the statement and the fact that the Guru is always gracious. But, then, Guru-Kripa has not only to be bestowed, not only to be given; but it has also to be received. In receiving it, we immortalise ourselves; divinise ourselves.

Unlimited charity may be bestowed by a generous-hearted donor who calls upon all who are in need to come and take. But not all the wealth of the world will be of any avail to an indigent one if he will not avail himself of this great opportunity and become a receiver. And therefore it is that the great Lord Jesus said: "Seek and it shall be found; knock and it shall open unto you; ask and it shall be given." It was not as there was any dearth of the divine munificence, divine grace or Guru-Kripa. Light was not lacking; but then there was a Law that we have to ask, we have to seek and we have to knock and having done it we

must be ready to receive it. If this is present, then Guru-Kripa is all the wonders; it will flow into us and raise us to the highest realm of immortality, eternal light and infinite bliss.

But, then, how can we receive it? How should we conduct ourselves if we are to be ready to receive this Grace? By discipleship. For, the question of Guru and Guru-Kripa arises only for the disciple. For such as are not of the category named disciple, it is not denied that mercy, compassion, grace and Ashirvad will not be given; but not Guru-Kripa. When I say Guru-Kripa, it is something special, something mysterious, something that bestows not anything merely of this earth, but gives the Highest Thing for which human life is there for. For a devotee may get the Ashirvad of a saint, the Kripa of a saint. He may also be blessed. He may also partake of the power of his compassion. But, for the attainment of the gift of Guru-Kripa, we have first to be disciples. Then alone have we taken the first step to qualify to become a proper recipient.

How is it that one may be a disciple? It is not the Guru that accepts the disciple; but the disciple has to first accept the Guru. If the disciple has first of all to render himself the Sishya, it is immaterial whether the Guru says "Yes, you are my Sishya" or does not; he becomes deserving of and a rightful claimant to Guru-Kripa.

We have to understand what the sacred thing disciple, constitutes. In asmuchas Guru-Kripa takes us to the Highest State, discipleship is qualifying ourselves to receive that highest state or the realisation of ourselves as Satchidananda. Therefore, first of all, we have to feel that our present state is something which is not part of our real nature, which is something undesirable, something which we have to get rid of, and that then alone we shall have

peace, happiness. Let us reflect and analyse: how many of us have got this feeling. When I say our present state, I mean our present state as the Jiva, Spirit enmeshed in a very agonising cage of flesh and bone. How many of us feel that we are in a cage stifled, not able to breathe freely, and sincerely wish to break out of this cage? If we have this feeling, then we are trying to grow into discipleship. Then we can approach the Freed One; for the Guru is the Freed One and One capable of freeing us also. If we feel this pain and this agony of Jivatva, then we approach this Freed One and pray to him: "Oh, free us from this body." This prayer may not be expressed or articulated; but this prayer must ever be recited from the innermost core of our being, every moment of our life. Then alone can we expect Guru-Kripa. If this pain and agony are not there, it is worthwhile trying to generate them. But, such is the covering wall of dark Maya that we are perfectly satisfied with our position! To feel the necessity of Mukti, Freedom, Divine Consciousness of the Higher Spiritual Life, we should resort to Satsanga, to study of scriptures, and we should paint vividly before our mental eye, the wretchedness of human life on earth. These things will generate Mumukshutva. Mumukshutva is the first step if we have even to think of Guru-Kripa. If we do not have this fiery Mumukshutva, let us not think of Guru-Kripa. Let us not talk about Guru-Kripa. We are unworthy.

First of all acquire this Mumukshutva. Then we have to serve the Guru. Service is that mysterious something which pulls down the barrier that stands between us and the influence of Guru Kripa. For, if we have to be the proper receivers, it is service that removes the obstacles to this Bhava of the receiver. Ego is the greatest barrier. Our old set of self-conceit, preconceived notions, these form

another formidable second barrier. For all this service is the effective barrier-breaker.

What is service of the Guru? Service of the Guru is to try our level best to carry out his Upadesh. Carry out the teachings of the Guru. Upon his sublime instructions we have to mould our life. We should also try to mould ourselves into that pattern which he himself is a visible ideal of. What is the secret of carrying out the instructions of the Guru to our humble best; it is a willing obedience of spirit. That is the most important thing. Readiness to bow completely down to earth. Accept him as the leader and obey him. This obedience should be assiduously cultivated: for, every aspect of our old nature, of our lower nature, our mental part, our Indriya, Antahkarana, try to see that we are prevented from developing this spirit of obedience because every time we move towards this attitude of obedience, the prompting will come from our old habit from our preconceived notions, "Let us go the way to which we have been accustomed." This instinct of ages has to be overcome and broken down. There must be joy in obedience to the Guru and there should be a real craving in the spirit that " I should obey." To be a disciple, you should obey even in dream; the idea of doing anything which is contrary to the spirit of the Guru's Upadesh should never arise in our consciousness. Day and night our Sadhana should be to cultivate this attitude to perfection. If this is done, we are sufficiently on the way to qualify ourselves to receive Guru-Kripa. This is the external part of the Sadhana.

Inwardly we have also to break down the old set of ideas which somehow or other has crept into us regarding the Guru, His Grace and its functions; what is GuruKripa and its function. It is a hard task. But this task has to be done. Because, to the disciple, the nature of the Guru is not human. We should be blind completely to the human side of

the Guru and we should be conscious only of the divinity that he is. Then alone will we be able to partake of this Kripa which will transform us from the lower human into the transcendental divine. Our relationship with the Guru is purely divine, purely spiritual; and as long as we have not completely rubbed out the least vestige of human relationship with the Guru, we shall not be able to enter into the divine spiritual relation with the Guru. For being our Guru, we expect that he should relieve us of small troubles, bodily ills, financial difficulties, domestic problems, little paltry matters of this earthly life. We will get all that if we pray to the Guru. But that is all that you will get; nothing beyond that! No, that mysterious lofty thing called Guru Kripa—that will not flow into us. Therefore, first of all we shall try to efface all human relationships with the Guru. For that, subjectively, we have to work out an inner transformation; until that is done, his divine nature will not become fully revealed to us. As long as we consider ourselves to be human beings, earthly beings with all the wants, limitations and weaknesses of earthly beings, we cannot fully enter into the awareness of the Guru in his absolute, divine essence. Therefore, our Sadhana should be to generate the divine consciousness and shed off first our human consciousness. If we begin to live here as divine beings with a divine destiny, then gradually the Guru-Kripa and the divine aspect of the Guru will begin to manifest, and we shall begin to partake of the Guru-Kripa.

We have to make the start. Even in this prayer to the Guru will make our task easy. From the very beginning to the very climax, all have to be got from the divine source. Until we make ourselves fit and generate the divine consciousness that we are not the human beings, but we are souls in bondage who only need a little transforming touch

of Guru-Kripa, we will not be able to fully make use of the Guru as the divine being.

To illustrate this point: A prince who has lost his heritage does not know that he is a prince, happens in his wanderings to stand before his father's palace, being cowed down in the consciousness of a beggar. What is the maximum he will ask? He will ask: Give me shelter for night, give me food for the day. And, that is what he will get. Supposing this very prince is made to realise: 'You are the heir to the kingdom'; then he will demand the whole kingdom. He will not demand food and shelter. He will go up to the king and say: O father! Make me king. Give me my heritage.

Similarly, we have first of all to develop in us the consciousness that we are immortal beings, we are in essence Satchidananda. Then we can demand that Satchidananda-consciousness from Guru and Guru will be able to give.

Ultimately, we have to take consideration of one more factor. Even if someone were to tell the prince that he is a prince and he is to go to his father and demand the heritage, perhaps, if he is a minor, the king may say: All right, give him a palace, and he will become entitled to his heritage, the kingdom, when he attains majority. Even so, there may be certain inner qualifications which are necessary for the full and effective reception of divine grace; until that is attained by the disciple, he will have to wait. Therefore, even after having seemingly attained all the qualifications of the ideal disciple, we have to wait in humility and in patience. We cannot arrogate to ourselves a perfection which is only visible to the discerning vision of a divine light. Patience and humility in the spiritual realm may have to extend over a period of a decade. We have to wait as a dog at the doorstep of the Guru for a whole lifetime, if need

be. There is no loss here. For the goal is immortal life, freedom.

If we have become willing servants and willing obedient disciples, then it is the natural law that Guru Kripa will flow into us unasked. But, let us not commit the mistake of dictating to the Guru how his Kripa should flow into us. For, we have within ourselves desires, our own old traits and ambitions, our own ideas of what is good and bad, what is pleasant and unpleasant, desirable and undesirable; and we want Guru Kripa to conveniently adjust and adapt itself to our needs and fancies. Guru-Kripa may come in an unpleasant form. It may come in the form of a series of disappointments. We may think that Guru has not bestowed his Kripa upon us; but, that disappointment itself will be his Kripa! Many things may be seemingly good and pleasant; but it may be heartful to our own spirit; and that the Guru alone can perceive and judge. As a fond careful mother, he may deny us that desire, by subjecting us to seeming cruel disappointments. But it will be the greatest manifestation of Guru-Kripa, meant to remove all the obstacles and dangers that are on our path, and to take us nearer and nearer to the consciousness of Satchidananda. We are not fit to judge whether we are ready to receive Guru-Kripa or not and what form it would take.

The best thing is to humbly leave everything to the Guru. " I do not know whether I am even a disciple or not. Therefore O Ocean of Mercy and Compassion, pray, make me a proper disciple. Generate in me that Mumukshutva which makes me a disciple and give me the spirit of willing obedience. Help me in trying to follow thy instructions. Help me in trying to mould myself upon the pattern set up by thee"—this must be our constant prayer. And, by this alone shall we be able to draw the Kripa of our Guru and

make our life fruitful. And the perfect way of praying is trying out best to be real disciples.

WORSHIP OF THE DIVINE

Swami Chidanandaji's Guru-Purnima speech

We are indeed thrice blessed today. Already we are extremely blessed in that in this life itself we have had the unique and indescribable good fortune of having attained to the Lotus-Feet of our divine master Sadgurudev Sri Swami Sivanandaji,—a blessing whose magnitude is hardly realised even by us. Whether we know it or not, we have been so fortunate in having come to be his disciples that I feel that it is a great fortune that even the gods envy.

In this blessed life of ours at his feet, trying to follow in his footsteps today we are even more blessed because we have had a special chance of offering our adorations and worship to him in an intimate and personal way and receiving his blessings upon this most auspicious day of the Guru Purnima.

To be near him, living under his benign guidance, is such a great blessing that it is given only to one in a million among mortals, out of great merit done in countless past lives. Therefore, it is a great responsibility placed upon us to strive to realise the full meaning of this *Vara Daana* that has been bestowed upon us by the Lord and strive our sincere best to prove ourselves worthy of this divine Grace.

As a part of the Puja and the adoring worship which we offer to his divine feet this day, a few words upon this subject of worship of the Divine are being spoken.

This is a day of Puja. It is called Vyasa Puja or Guru Puja. As it happens to fall on a Purnima day, it is also called Guru Purnima or Vyasa Purnima. It is a day of very solemn, significant and exalted worship.

Worship is conceived of in different ways by people in different states of consciousness, in different stages of evolution. The earliest savage worshipped anything that was awesome, and fearful, that appeared to be terribly strong and something over which he had no control, e.g, thunder, rain, sun, ocean, mountain and fire.

At a later time, man created fanciful objects and endowed them with some qualities and a glorified personality with his own imagination and tried to worship these objects—anything beautiful, even smooth stones.

At a still different stage of evolution the conception of a higher power, a supreme intelligence at the back of all phenomena, came to be slowly grasped. It resulted in Saakara worship, because even though the human mind was able to grasp this conception of a Supreme Power, that stage had not yet been reached when this power in its formless, nameless, attributeless, transcendent aspect was understood. It was the Personal God aspect of this Impersonal Being that was worshipped. The Avataras were there. Images were made of the different deities, and elaborate ritualistic worship of these deities with flowers, sweet smelling sandal paste, waving of lights and offering of delicious Naivedya was undertaken. A vast majority of persons still prefer and feel inclined to this sort of formal worship of the personal deity.

There are still others who conceive of this deity, not as an objectified physical material form; but they regard it as being enshrined in their own hearts, with form, perhaps, but yet as seated in the heart-lotus. They sit in silence and try to do Manasic Puja.

There are yet others who, with their mystic sense opened up, dispense with the elaborate ritual even in their Manasic Puja. Their worship, consists of the mere repetition of the Divine Name. That itself, they feel, is a sufficient and a

comprehensive, integral worship. They conceive it to be an even higher form than elaborate worship with different Angas. Japa is a much simpler and more direct form of worship.

The worship of others takes a still higher form where even the Japa is eliminated and they concentrate upon Divinity alone—to think of It continuously in an unbroken stream of remembrance. They find delight in this sort of worship alone.

Still higher up in the ladder of evolution, the sages declare that the best form of worship is direct perception of the Divinity, in Samadhi, to rise beyond the mind (and, therefore, concentration and meditation which are after all mental processes), to go into the supra mental state of intuition, and to be intensely conscious of the Deity while in direct communion with It.

Thus we have numerous conceptions of the selfsame processes of offering our adoration, love, reverence and worship to the Supreme Being from the most externalised one to the highest subtle purely subjective type, culminating in the transcendental worship of direct perception or Samadhi. What is the type of worship that we, as disciples at the feet of a Sat-Guru, should try to offer unto him? How is our worship of the Guru classified? What is the peculiarity of the worship offered by the individual soul to the enlightened soul, so that through this worship the bound individual soul may draw the strength of the enlightened soul, draw the Grace of the Supreme Satchidananda and attain release from birth and death?

I shall remind you of two statements: (1) *Devo Bhutwaa Devam Aaaraadhayet*—having become God one should worship the Deity, having become divine one should worship divinity: (2) *Brahmavid Brahmaiva Bhavati*—One who realises the Supreme Being himself becomes That. If

we are to offer our adoration and worship to the Sat-Guru in the most effective and worthy manner, then we have to consciously, earnestly and determinately strive to the best of our ability to make ourselves into the same nature as he is. It is the great duty of every disciple to do all that he can to try his utmost to develop within himself those divine qualities which shine in all their resplendence through the spiritual personality of the divine master. This is the highest form of Sadhana—the one important and most effective form of Sadhana, which the great monk Thomas A. Kempis of Europe has referred to when he speaks about the imitation of Christ. He was a follower of Jesus the Christ and he has given a memorable work of worshipping and following the teachings of Jesus in the form of the Imitation of Christ.

It is this endeavour to grow into the likeness of the idealistic personality of the Sat-Guru in all its beautiful aspects which is the first and foremost duty of the disciple-Sadhaka. To the extent to which we succeed through our sincerity, humility, constant unbroken endeavour in thus gradually transforming ourselves into the master's divine personality, to that extent will we be worthy of worshipping the master. Sat-Guru Puja can best be done by our trying to image within ourselves the Sat-Guru Swaroopa. All the Divya-Sadgunas that emanate as the fragrance of the Guru's personality must become a part and parcel of our struggling personality. Then alone will we approach that state when we will be fit to offer our adorations to the Sat-Guru.

We should constantly meditate upon his superhuman personality. We should try to emulate his example by devoutly observing his day-to-day activities and his actions. We should try to grow into his likeness by constantly praying to him to reveal to us more and more the glory of

his nature and to bless us with the ability to approach him closer and closer, by practically living the ideals which he holds before us and by actively carrying out the teachings that he gives us.

This is done because of the law that he whom we worship and through such worship realise, that we ourselves become. Even so, one who worships and realises the true glory of an illumined and emancipated personality such as the divine Sat-Guru is, himself in turn becomes illumined and emancipated. We know that the very aim of our discipleship, the very purpose of spiritual life is to attain illumination and attain eternal emancipation from birth and death. Therefore, we must strive our sincere best to live this law. Through making ourselves by devout emulation and imitation fit to worship the divine master, we must worship him. And thus, through that worship we should realise him. And, realising him we shall for ever be free and attain to the glorious state of Jivanmukti which is exemplified in the living personality of the divine master.

This Guru Puja, this worship of the Divine Master, is on a par with the Supreme type of worship with direct perception in Samadhi already referred to. For the Guru is actually God himself in visible manifest form. The Sat-Guru is not merely *like God,* but HE IS God. "*Guruh saakshaat Para Brahma*" is the great and deeply significant Truth. The correct grasp of this truth is the key to real discipleship. This correct grasp and understanding comes to the seeker mainly through Guru-Kripa or the Grace of the Divinity that is the Satguru. To draw down this indispensable grace is the central purpose and aim of adoration and worship of the Master. Guru Puja is for Guru-Kripa by which alone it becomes possible for you to realise the Guru as Supreme *Akhanda Ekarasa Satchidananda.* Guru Puja is, therefore, Para Puja. It is the

Highest Worship of the Supreme Being direct and face to face. Such worship is the surest means to Illumination. This is the Truth.

We pray to the great Adi Gurus and the divine feet of Sat-Gurudev that they may give us the necessary strength, the illumination and the inspiration to day by day grow more and more into his divine likeness. We pray that he may bless us to thus make ourselves fit for his worship and through his worship, to attain illumination. May the blessings of Sat Guru be upon you all. And, let us hope that in this very life, we may fulfil the supreme purpose of this rare and precious human birth, and attain Self-realisation. May we make the best use of this unique blessed opportunity that has been given to us in the form of discipleship to Sat Guru Bhagavan Sri Swami Sivanandaji Maharaj and thus may our life soon flower into bliss, illumination and blessedness.

INVITATION

(Sri Swami Satchidananda)

1. Come, come O traveller, to the abode of bliss,
   Pay homage to Siva the Lord of love, never miss;
   Who sayeth even once, "O Siva, I am thine,"
   Siva becomes his,
   Delay not brother, come to the holy feet of Siva,
   to kiss.
2. On the lap of Ganga, Siva welcomes one and all,
   To take to the goal ultimate, hear the sweet call.
   To hear, O seeker, rush to the Diamond Jubilee Hall,
   Where sings Siva "serve all, love all, be kind to all."
3. Wisdom great to one and all, Siva gives and gives,
   Expecting nothing, accepting anything, he lives;

Without distinction of caste, creed, sex,
like a little boy,
To all Siva, the Lord of the universe, radiates great joy.

4. Siva is love incarnate cum servant cosmic,
Siva is embodiment of bliss and full of comic,
Surrender thy ego, at the holy feet of Siva the great,
Come O, seeker, to the abode of bliss the holy retreat.

ALL ABOUT GURU

1. **Guru**: Preceptor; one who initiates into the mysteries of the Self.

2. **Parama-Guru**: Preceptor's preceptor; grand-preceptor.

3. **Paratpara-Guru**: Great-great grand-preceptor (A preceptor is looked upon as being identical with the Absolute Reality).

4. **Parameshti-Guru**: Great Great grand-preceptor.

5. **Kula-Guru**: Family teacher or preceptor.

6. **Vidya-Guru**: A preceptor who teaches scriptures.

7. **Jnana-Guru**: A preceptor who teaches or transmits highest knowledge.

8. **Siksha-Guru**: A preceptor who trains and moulds the character of a disciple.

9. **Deeksha-Guru**: A preceptor who initiates into the order (Brahmacharya, Sannyasa, etc.).

10. **Adi-Guru**: The original or the first preceptor.

11. **Jagad-Guru**: World preceptor (one whose teachings can be followed universally).

12. **Sat-Guru**: Real, not false or pseudo, preceptor; or one knowing the Truth.

13. **Maha-Guru**: The great preceptor.

14. **Advaita-Guru**: A preceptor who propagates the doctrine of Non-duality.

15. **Ananta-Guru**: Infinite preceptor—one who is beyond all limitations, being the very embodiment of Brahman.

16. **Gurudev**: The Divine preceptor; super-human preceptor.

17. **Guru-Maharaj**: Sovereign preceptor.

18. **Guru-Bhai**: Brother-disciple.

19. **Guru-Patni**: Preceptor's or mostly teacher's consort.

20. **Guru-Putra**: Teacher's son.

21. **Guru-Mata**: Preceptor's mother (sometimes his wife, too)

22. **Guru-Seva**: Service of the preceptor.

23. **Guru-Susrusha**: Service of preceptor.

24. **Guru-Bhakti**: Devotion to preceptor.

25. **Guru-Mantra**: A mystic hymn or chant relating to the preceptor.

26. **Guru-Kripa**: Grace of the preceptor.

27. **Guru-Vara**: The best preceptor; preceptor par-excellence.

28. **Upa-Guru**: Subsidiary or secondary preceptor.

29. **Guru-Prarthana**: Prayer addressed to preceptor.

30. **Guru-Mantra Japa**: The repetition of the mystic formula given by or pertaining to the preceptor.

31. **Guru-Pada**: Feet of the preceptor.

32. **Guru-Prasada**: Anything (sweets, etc.) tangible through which the grace of Guru is transmitted to the disciples.

33. **Guru-Chintana**: Reflection or meditation on Guru.

34. **Guru Bhajan**: Singing the glories of the preceptor.

35. **Guru-Janmotsava**: The Birthday-Celebrations (lit. feasting) of the preceptor.

36. **Guru Aradhana**: Worship of the preceptor.

37. **Guru Puja**: Worship of the preceptor.

38. **Guruseva-durandhara**: One devoted to and delighted in the service of his preceptor.

39. **Guru-kripapatra**: One who deserves the grace of the preceptor.

40. **Guru-sishya Samadhana**: The sacred relation between the disciple (s) and preceptor.

41. **Guru-charana-kamala**: The Lotus-Feet of the preceptor.

42. **Guru-sevasakta**: Inclined to or desirous of the service to preceptor.

43. **Guru-padapuja**: Worship done to the feet of the preceptor.

44. **Guru-ucchishta**: The leaving of a preceptor, which are believed to be purifying the mind of the eater.

45. **Guru-Paduka**: Sandals of the preceptor.

46. **Guru-Stuti**: An expression of One's devotion through the praise of one's preceptor.

47. **Guru-Stotra**: A poem or a collection of poems extolling the preceptor.

48. **Guru-Bhakti-prabhava**: The saving influence of devout devotion to preceptor.

49. **Guru Mahima**: The mysterious power of the preceptor.

50. **Guru-Charitram**: An account pertaining to a preceptor's life & personality.

51. **Guru-Leela**: The inscrutable deeds of the preceptor.

52. **Guru-Katha**: A biography on preceptor.

53. **Guru Maharaj ki Jai**: Glory to the preceptor.

54. **Guruji**: The revered preceptor.

55. **Guru-gita**: A song (short or long) depicting the nature and deeds of a preceptor.

56. **Guru-dwara**: A temple of the Sikhs (Lit. The gateway leading to the preceptor or Reality).

57. **Guru mukhi Sadhana**: Spiritual practices carried on under the guidance of a preceptor.

58. **Guru-poornima**: The sacred full-moon day dedicated to the worship all the preceptors.

59. **Guru-Saranam mama**: Taking refuge in or paying homage to the preceptor.

60. **Guru-grantha**: A book embodying the teachings of a preceptor or preceptors.

61. **Guru-Charanamrita**: The liquid (considered as divine elixir since it bestows immortality, Amritatvam) with which preceptor's feet are washed.

62. **Guru-moorti**: The physical figure of preceptor.

63. **Guru-dhyana**: Meditation on the Guru.

64. **Guru-ajna**: The commandments of the preceptor.

65. **Guru pada-dhooli**: The (holy) dust of the feet of preceptor.

66. **Guru padarenu**: The sand particle (s) sticking to or under the feet of the preceptor.

67. **Guru-charanadasa**: A servant of the feet of the preceptor—greatly devoted.

68. **Guru-padasevaka**: A servant of the feet of the preceptor—greatly devoted.

69. **Guru-premi**: The beloved of or one who loves the preceptor.

70. **Guru-charana raja**: Dust or tiny particles under the feet of Guru.

71. **Chid-Guru**: Guru who is an embodiment of knowledge or consciousness.

72. **Chidghana-Guru**: Guru who is an embodiment of knowledge or consciousness as it were, a solid mass of knowledge.

73. **Chinmaya-Guru**: Preceptor who is identical with the Supreme Consciousness.

74. **Mauna-Guru**: Preceptor who remains speechless—serene and self-composed.

75. **Jaya-Guru**: Victory to the preceptor.

76. **Guru-guna-guna**: A number of noble qualities of a preceptor.

77. **Guru-parampara**: The infinite succession of Gurus.

78. **Gurorangri**: The feet of the preceptor.

79. **Guru ashtottara sata namavali**: A list of 108 epithets of the preceptor.

80. **Guru-ashtottara sahasra namavali**: A list of 1008 epithets of the preceptor.

81. **Guru-Raja**: The king among preceptors—highly qualified.

82. **Guru Pradakshina**: Circumambulation of the preceptor.

83. **Guru-Bhakti Yoga**: The unification or identification of the finite soul with the infinite Spirit achieved through devotion to the preceptor.

84. **Guru-Seva Yoga**: The unification or identification of the finite soul with the infinite Spirit achieved through service to the preceptor.

85. **Guru-nivedhana**: Self-surrender to the preceptor.

86. **Gurunatha**: Lord Guru—Preceptor who is the support or the lord to his followers.

87. **Guru-dakshina**: Offering of anything (as, fruits, cloths, etc.) to the Guru as a token of one's gratitude & love.

88. **Guru-upasana**: Meditation on or the worship of the preceptor.

89. **Guru-upasaka**: One who meditates on or worship the preceptor.

90. **Brahma nishtha-Guru**: A preceptor who is established in the Consciousness of the all-pervading Reality.

91. **Guru-upadesha**: Instructions of a preceptor.

92. **Guru-seva-tatpara**: Devoted to the service of the preceptor's feet.

93. **Guru-peetham**: The raised seat on which the Guru sits.

94. **Guru-Bhakti prabhava**: The mighty power manifesting itself (in the disciple) as a result of devotion to preceptor.

95. **Guru-padambuja**: The Lotus-Feet of the preceptor.

96. **Guru-seva magna**: Immersed in the service of the preceptor.

97. **Guru-seva kushala**: Efficient in waiting on the preceptor.

98. **Guru-seva vrata dhari**: One who has endowed or pledged himself to the service of the preceptor.

99. **Guru-bhakti-ratna**: A pearl (the best) among those devoted to Guru.

100. **Guru-devata-archana**: Worship of the Divine Preceptor.

101. **Guru sesha vastra**: The used clothes of the preceptor.

102. **Guru-vandana**: Saluting or prostrating oneself before the Guru.

103. **Guru seva agra ganya**: The foremost among the attendants of the Guru.

104. **Guru-aajnaanukari**: One who carries out the behests of the preceptor.

107. **Deva-Guru**: The preceptor of the gods—Brihaspati.

108. **Asura-Guru**: The preceptor of the demons or Rakshasas—Sukraacharya.

109. **Brahma-Vidya Guru**: Preceptor who imparts the knowledge of the highest Truth.

110. **Brahma-Srotriya Guru**: A preceptor who is master of the theoretical knowledge of the Reality.

111. **Guru-saranagati**: Taking shelter under protecting care of the Guru.

112. **Gurvakaara-Vritti**: A mental modification which has taken the form of the preceptor.

113. **Guru-Pada Mudra**: The foot-impression of the preceptor.

114. **Guru-Namavali**: A list containing the epithets of the preceptor.

115. **Guru-Kataksha**: The side-glance (compassionate look) of the Guru.

116. **Gurvanugraha**: The blessings or grace of the preceptor.

117. **Gurvasirvada**: The blessings or grace of the preceptor.

118. **Guru-Tattva**: The characteristic nature of the Guru; or the Entity or the essential Principle in Guru.

119. **Guru-Charanaravinda**: The Lotus-Feet of the preceptor.

120. **Guru-Padaravinda**: The Lotus-Feet of the preceptor.

121. **Guru-Mahattva**: The mighty power or influence of the preceptor.

122. **Guru-seva-dhurandhara**: An adept who bears the brunt of the service to the Guru.

123. **Guru-Sishya Samvada**: The dialogue between the disciple and his Guru.

124. **Loka-Prasiddha Guru**: The world-renowned preceptor.

125. **Jagad Prasiddha Guru**: The world-renowned preceptor.

126. **Guru-Droha**: Disloyalty towards one's preceptor; deceiving him.

127. **Guru-Drohi**: One who is disloyal to or cheats one's own Guru.

128. **Guru-Ninda**: Criticism or vilification of one's own Guru.

129. **Guru-Sannidhana**: Proximity to the preceptor.

130. **Guru-Kulam**: Preceptor's abode or residency.

131. **Guru-Vakyam**: The words or injunctions of the preceptor.

132. **Guru-Nivasa**: The abode of the Guru.

MANTRAS FOR JAPA OR MEDITATION

OM Sri (Gum) Gurubhyo Namah.
OM Sri Satguru Paramatmane Namah.
OM Sri Gurave Namah.
OM Sri Satchidananda Gurave Namah.
OM Sri Gurusharanam Mama.

OM Sahanaavavatu
Saha nau bhunaktu
Saha veeryam karavaavahai
Tejasvinaavadheetamastu
Maa vidvishaavahai
OM Shantih Shantih Shantih!

OM Gurur Brahmaa Gurur Vishnuh
Gurur Devo Maheshvarah
Guruh Saskshaat Param Brahma
Tasmai Sreegurave Namah

Kaarpanyadoshopahatasvabhaavah
Pricchaami tvaam dharmasammudhachetaah;
Yacchreyah syaannischitam broohi tanme
Sishyaste'ham saadhi maam tvaam prapannam.



SRI SWAMI SIVANANDA



Born on the 8th September, 1887, in the illustrious family of Sage Appayya Dikshitar and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind.

His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed. Malaya claimed him. He had earlier been editing a Health Journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify himself for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jivanmukta. In 1932 he started the Sivanandashram. In 1936 was born The Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 he undertook a lightning tour of India and Ceylon. In 1953 he convened a 'World Parliament of Religions'. He is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read his works is to drink at the Fountain of Wisdom Supreme. On 14th July, 1963 he entered Mahasamadhi.

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